

סדר תפלות לשבת

SABBATH PRAYER BOOK

סדר תפלות לשבת

עם תוספת

תפלות אמירות ושירים

ועם תרגום אנגלי חדש



הוצאת

המוסד להתחדשותה של היהדות

ניו יורק

תש"ה

SABBATH PRAYER BOOK

WITH A SUPPLEMENT CONTAINING
PRAYERS, READINGS AND HYMNS
AND
WITH A NEW TRANSLATION



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PREFACE

We offer to the Jewish public this arrangement of "Sabbath Services for the Modern Synagogue," in the hope that it will advance our religious purpose to reconstruct and revitalize Jewish life. We believe that it will strengthen the spirit of faith and piety in many Jews who do not find that the prayer books now in use fully answer their spiritual needs.

The task of editing this prayer book was assumed by Rabbis Mordecai M. Kaplan and Eugene Kohn. They were assisted by Rabbis Ira Eisenstein and Milton Steinberg. The considerations which led them to edit this book and us to publish it are fully set forth in the Introduction. We gratefully acknowledge our indebtedness to them and to those who assisted them in their editorial labors. Thanks are due also to Rabbi Joseph Marcus for his research work and for his translations of the English text of many of the prayers into Hebrew.

Grateful acknowledgment for permission to use published material, as well as a complete list of authors and translators whose writings appear in this prayer book, will be found at the end of the book.

JEWISH RECONSTRUCTIONIST FOUNDATION, INC.

WITH GRATITUDE

TO

Mr. and Mrs. Max S. Hillson

WHOSE GENEROSITY MADE
THIS FIRST EDITION POSSIBLE

This Prayer Book is designed to offer an abundance of devotional material for Sabbath services. Its use calls for the selection of only as much material for each Sabbath as will not prolong the services beyond feasible limits. Suggestions for the use of this Prayer Book will be found in the Introduction.

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INTRODUCTION*

On presenting this revised prayer book, we wish to indicate what impelled us to undertake its preparation. We are well aware that great numbers of our people are attached to the traditional prayer book by sentiments of deep and sincere piety and deplore any deviation from its time-honored text. In their opinion, such deviation impairs the spiritual unity of the Jewish people and the continuity of its sacred tradition. We too are eager to preserve the Jewish worshiper's sense of oneness with Israel and to maintain the common memories and the feeling of a common destiny, which the services of the traditional synagogue have always fostered. But due regard must be paid to certain other considerations besides the unity of Israel and the continuity of its spiritual tradition. Otherwise, Jewish worship is in danger of disintegrating, and Israel's spiritual heritage of being dissipated.

Many modern Jews have lost, or all but lost, their sense of need for worship and prayer. They rarely attend religious services, and even when they do, their participation is perfunctory. The motions survive; the emotions have fled. The lips move, but the heart is unmoved. Unless this apathy to synagogue services is overcome, it will spell the end of worship among Jews; and the end of worship means the decay of all spiritual values and the vulgarization of human life. Since the traditional service has not sufficed to preserve the spirit of worship among Jews, we have found it necessary

*The views expressed here and reflected in this Prayer Book commit only the Jewish Reconstructionist Foundation, Inc. and no other institutions and organizations with which the editors are associated.

to suggest new forms of Jewish liturgical expression. To be sure, this need has been recognized for over a century, and various attempts have been made to satisfy it. All such attempts have been worthy efforts to revitalize Jewish worship. But we have felt that, by reason of their theology and their conception of the Jewish people, they have failed to rekindle in the Jew the spirit of worship.

That spirit depends upon experiencing the reality of God and having a sense of oneness with Israel. The profound changes, however, in life and thought during the last century-and-a-half have made it necessary to restate what these experiences mean in terms of the thinking of our day. Only such a restatement can awaken in the heart of the modern-minded Jew the desire to worship.

EXPERIENCING THE REALITY OF GOD

If prayer is to be genuine and not merely a recital of words, the worshiper must, of course, believe in God. He must be able to sense the reality of God vividly, as an intense personal experience. Our ancestors possessed such a sense of the reality of God, and could, without hesitation, say with the Psalmist, "I set the Lord before me continually." The modern Jew, however, is disturbed by the current conception of nature. Nature is generally viewed as blind, mechanical and unresponsive to man's prayers. This view of nature leaves in his mind no room for God or for worship. Therefore it is necessary for the modern Jew to strive to formulate his idea of God in terms which can serve to inspire him with faith and courage, and which at the same time conform to his knowledge of the world. Just how each Jew will conceive God will vary according to temperament and outlook. For purposes of common worship, however, it is essential to arrive at an idea of God, broad enough to bridge the differences

in individual outlook and capable of resolving the inner conflicts which paralyze the impulse to pray. The following idea of God may serve as the basis of a common faith for the Jews of our day:

Reality — the sum of all that is — should not be regarded as entirely subject to forces operating mechanically. Such forces exist. Science has identified them for us and justified our confidence that they apply universally and without exception. We believe in natural law. But natural law does not account for everything. We know, for example, that, as persons, we are more than bodies acting like mechanical robots. To be sure, everything that we think, feel or do takes place through the instrumentality of our bodies and in conformity with natural law. Nevertheless, our bodies and the laws governing them do not account for all that we are. They tell us nothing of what life means for us, of our yearnings, our desires, our hopes and fears, our loves and hates. So, too, the world about us cannot be wholly explained in terms of nature. There is a universal Spirit that transcends and uses nature in some such way as the human spirit transcends and uses the bodily organs of men. Science, which concerns itself with nature's laws, answers only the question: How? It does not answer the question: Why? It cannot tell us to what end or purpose we should direct our lives. The answer to that question, or rather the very question itself, implies a Power both in and beyond nature which moves men to seek value and meaning in life. That Power is God.

We cannot afford to live merely for the passing moment, not even for more inclusive ends confined to the brief human life-span; we must live for ends, only partially envisaged, that link us with the life of all mankind, and, beyond that, with the life of the universe, with God. Human life has worth only when its interests extend beyond the service of self.

Only then do we feel that we are fulfilling our destiny as human beings and find joy in that fulfillment. Only by serving God can we achieve salvation.

Each of us should learn to think of himself as though he were a cell in some living organism — which, in a sense, he actually is — in his relation to the universe or cosmos. What we think of as a coherent universe or cosmos is more than nature; it is nature with a soul. That soul is God. As each cell in the body depends for its health and proper functioning upon the whole body, so each of us depends upon God. Were each cell in us capable of being aware of its dependence upon the whole of us, and were it to express that awareness, such expression would for it constitute worship. Each time we hail and glorify the “Thou” in “Blessed be Thou, O Lord, our God, King of the Universe”, we enter, in however infinitesimal a degree, into communion with the Spirit that maintains the unity of life and directs that unity toward our salvation. Such communion should normally elevate our will to God’s will. Our will is to make the most of life; God’s will is that we utilize all of life’s possibilities for our salvation. This is the nearest we can get to translating the belief in God into living experience.

To God, the source of our will-to-salvation, we must turn from time to time in appreciation and gratitude for all the gifts of life, for the heritage of habits, traditions, standards and ideals, and for the accumulated wealth of tools and skills to which we are heir and by means of which we can carry further the process of universal growth and happiness. To this same source of our will-to-salvation we must turn to ward off disheartenment at the seemingly insuperable difficulties which stand in the way of universal growth and happiness. If we are to have faith in man and man’s future, if we are to have the indomitable courage to meet the onset of evil doers, if we are to be confident that the sacrifices made

in behalf of a better world order are not in vain, then we must be in active communion with God of whom our best self is a minute but real emanation. To achieve that communion is the object of worship and prayer.

HAVING A SENSE OF ONENESS WITH ISRAEL

The prayers of the Synagogue imply the will of the worshiper to become one with the collective being of the Jewish people and its spiritual aims. The worshiper must, therefore, have a definite idea of what such oneness involves. It must mean that we are conscious of being members of the Jewish people, that we sense our kinship with it, that we accept a personal share in its history and destiny. It must mean that we recognize the unity of Israel, past, present and future, in all parts of the world. It must mean that we strive to understand Israel's hopes and aspirations and to make them our very own. Communal worship should be the occasion for thus immersing ourselves in the living reality of *kelal yisrael*, the totality of Israel.

But with the advent of the Jewish emancipation, that purpose has become difficult of achievement. The Jewish people is now an integral part of the body politic of many nations. This has altered not only the political but also the spiritual status of Jewry. Our sense of oneness with Israel must, therefore, be expressed in terms which conform to modern thought and are relevant to the present situation. We must recognize that Judaism and the Jewish people have evolved and are evolving, that tradition never achieves finality, that to deprecate all change is to stunt growth. It is with a living Israel that we seek to identify ourselves, an Israel with a land, a language and a culture, an Israel that ever remakes itself in the light of changing conditions and needs.

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In order that the religious services should help the worshiper achieve oneness with the Jewish people, they should, as far as possible, be carried on in Hebrew. It must, however, be a Hebrew that is understood and appreciated, and not one that is repeated by rote. Throughout this book, in addition to the traditional prayers and the readings written originally in Hebrew, the new material written originally in English appears, wherever feasible, also in a Hebrew translation.

Another means of achieving oneness with Israel is awareness of our relation to Palestine. The immemorial hope of the Jewish people to rebuild its ancient homeland is reflected throughout the text. But, in addition, much attention is given to the great contemporary enterprise of rebuilding Eretz Yisrael, as the most significant common effort of the Jewish people to realize its ideals in the modern world. The faith, the courage, the vision and the strength of the resurgent Jewish spirit are articulated in those prayers and readings which touch upon the Zionist striving. Perhaps no other cause is as potent as Zionism to kindle the feeling of oneness with the Jewish people.

Still another means towards the same end is the intimate contact with the rich cultural heritage of Israel, which spans the centuries and the vast distances that separate the modern Jew from the generations that preceded him. With that end in view, there have been brought together in this text the words of Jewish prophet and sage, philosopher and ethical teacher, poet and mystic, from many periods and many lands. Though their thoughts are couched in an idiom different from that of our day, we find expressed in them the abiding need to experience the worthwhileness of life and to achieve salvation. Since they speak the common language of the heart, they strike a responsive chord in us,

MODIFICATION OF TRADITIONAL DOCTRINE

In order to retain the continuity of Judaism and, at the same time, to satisfy the spiritual demands of our day, it is necessary to make changes in the content of the prayer book. To preserve the authority of Jewish tradition, it is necessary to retain the classical framework of the service and to adhere to the fundamental teachings of that tradition concerning God, man and the world. However, ideas or beliefs in conflict with what have come to be regarded as true or right should be eliminated.

Some have attempted to obviate the need for change in the traditional prayers by reading into them meanings completely at variance with what they meant to those who framed them. This practice is fraught with danger. To read those new meanings into the traditional text by way of translation is to violate the principle of forthrightness. To assume that the average worshiper will arrive at them of his own accord is to expect the unattainable. Our prayers must meet the needs of simple and literal-minded people, even of the young and immature. We dare not take the chance of conveying meanings which do not conform with the best in our religious thinking and feeling. Not that prayers need be prosaic in their literalness, but their figures of speech must have clear and true meanings. People expect a Jewish prayer book to express what a Jew should believe about God, Israel and the Torah, and about the meaning of human life and the destiny of mankind. We must not disappoint them in that expectation. But, unless we eliminate from the traditional text statements of beliefs that are untenable and of desires which we do not or should not cherish, we mislead the simple and alienate the sophisticated. The simple will accept the false with the true, to the detriment of their spiritual growth. The sophisticated will feel that a Jewish service has little value for people of modern

mentality. Rather than leaving such questionable passages to reinterpretation, we should omit or revise them.

In keeping with the foregoing, the text of the traditional prayers has been modified to bring it in line with the following changes in doctrine:

The Doctrine of the Chosen People:

Modern-minded Jews can no longer believe, as did their fathers, that the Jews constitute a divinely chosen nation. That belief carried for them the implication that the history of mankind revolved about Israel. It is not difficult to understand how they came to hold such an Israel-centered view of history. Belief in God's choice of Israel arose at a time when all the surrounding nations were idolaters and polytheists. It expressed for our fathers their intense experience of the reality of God and their intense awareness that their people was the only nation which recognized its responsibility to the God of all mankind. This belief was later fortified by the fact that the Christian and the Moslem peoples, among whom the Jews then lived, also accepted it. They insisted however, that God had subsequently rejected the Jewish people. It became all the more necessary, therefore, for the Jews to reiterate the doctrine of Israel as the Chosen People.

In the modern world, all this has been changed by a number of political and cultural developments — the rise of democratic nationalism, the separation of church and state, the admission of Jews to citizenship and the waning belief in supernatural revelation. Thus the basis of the belief that the history of all mankind revolves about our people has been destroyed. However, even without that belief, we can and should continue as a people dedicated to the purpose of testifying to the reality of God and of serving Him. But we must acknowledge that other peoples can and should be dedicated to the same purpose.

We should, therefore, not retain the traditional text of those prayers which make invidious comparisons between Israel and the other nations. Our prayers should express a more modest conception of our role in history. The present text affirms the aspiration of Israel to make its own distinctive contribution to the enhancement of human life, but assumes the equal right and obligation of other peoples and communities to make theirs. It exhorts Israel to live up to the best of which it is capable, but avoids comparison of Israel's achievements and capacities with those of other groups.

The Doctrine of Revelation:

Tradition affirms that God supernaturally revealed the Torah, in its present text, to Moses on Mount Sinai. But the critical analysis of the text by modern scholars and the scientific outlook on history render this belief no longer tenable. We now know that the Torah is a human document, recording the experience of our people in its quest for God during the formative period of its history. The sacredness of the Torah does not depend upon its having been supernaturally revealed. The truth is not that God revealed the Torah to Israel, but that the Torah has, in every successive generation, revealed God to Israel. It can still reveal God to us. Though we no longer assume that every word in the text is literally or even figuratively true, the reading of the Torah enables us to relive, in imagination, the experiences of our fathers in seeking to make life conform to the will of God, as they understood it. We thus make this purpose of theirs our own and are inspired to seek God also in our own experiences. And those who seek God find Him. Our discovery of religious truth is God's revelation to us.

The study of Torah in this spirit is properly the central act of worship. It is, moreover, indispensable to our survival

and growth as a people. The Torah so conceived is indeed a "tree of life" everlasting, planted within us. But it cannot serve this purpose as long as the Synagogue bases the authority of the Torah on the dogma of supernatural revelation, which the modern mind rejects. We have, accordingly, deemed it necessary to stress the sacredness of the Torah in other ways than by affirming that it was supernaturally revealed to Moses on Mount Sinai.

The Doctrine of the Personal Messiah:

Modern-minded Jews no longer look forward to the advent of a personal Messiah, who, by supernatural intervention, will redeem Israel from exile, and usher in an era of universal justice and peace. Certainly, there is still every reason to believe, as our ancestors did, that the Golden Age of mankind lies in the future, that history is morally determined, that the Kingdom of God can and will be attained in time. But we must now think in terms of universal redemption through the struggles, hopes, vision and will of all good men. Our prayer must henceforth be that Israel may contribute its share to the universal effort in behalf of a world of freedom, justice and peace.

While the prayers for the restoration of Israel's national home are retained and even elaborated, they are not to be construed as implying the return of all Jews to Palestine. Our prayerful concern should include those who will continue to live in the lands of their nativity, and should voice the hope that they be permitted to do so in peace and freedom.

The Doctrine of the Restoration of the Sacrificial Cult:

The institution of animal sacrifice was in ancient times the accepted mode of worship, and for centuries Jews prayed for the opportunity to reinstate that mode of worship in a

rebuilt Temple in Jerusalem. Instead of the prayers which express that hope, the present text contains the prayer that we may learn to make sacrifices of our resources and energies in behalf of worthy causes, and that a restored Eretz Yisrael may once again inspire us to serve God.

Since the distinctions between *Kohen*, *Levi* and *Israelite* have always been associated with their respective functions in the Temple cult, these distinctions are no longer cogent. All references to them as still playing a part in Jewish life are omitted.

The Doctrine of Retribution:

Our ancestors believed that obedience to the moral and ritual laws of the Torah resulted in favorable rainfalls; and that disobedience caused the rain to be withheld. This was undoubtedly an aspect of their intuition that the moral law was as integral to the structure of the universe as natural law, and that both kinds of law were interwoven in the destinies of men. To the extent that obedience to the moral law spells happiness and peace for mankind, and disobedience spells disaster and war, that intuition was correct. But that the very rainfall is influenced by human conduct, we know, is not true. The present text, therefore, is so modified as to emphasize the ever timely truth that the material prosperity and well-being of society depend on its conforming to the Divine law of justice and righteousness.

The Doctrine of Resurrection:

Men and women brought up in the atmosphere of modern science no longer accept the doctrine that the dead will one day come to life. To equate that doctrine with the belief in the immortality of the soul is to read into the text a meaning which the words do not express. That the soul is immortal in the sense that death cannot defeat it, that the

human spirit, in cleaving to God, transcends the brief span of the individual life and shares in the eternity of the Divine Life can and should be expressed in our prayers. But we do not need for this purpose to use a traditional text which requires a forced interpretation. This prayer book, therefore, omits the references to the resurrection of the body, but affirms the immortality of the soul, in terms that are in keeping with what modern-minded men can accept as true.

The revision of the traditional prayers to conform to the foregoing changes of doctrine should advance the major purposes of this prayer book. That revision should help the worshiper to experience the presence of God in his personal and communal life. And it should so unite the worshiper with Israel as put him in possession of the living truth which Israel has learned concerning man's task on earth.

THE PROPER USE OF THE PRAYER BOOK

To achieve the foregoing purposes, both rabbi and congregation should study how to make the best use of this prayer book. Each service should be carefully planned by the rabbi. Those parts of the service which are indicated by larger type should be read every Sabbath, but the additional parts should not be chosen at random. They should conform to some central theme suggested by the portion of the week, by the subject of the rabbi's sermon or by a significant current event. Care should be taken to create a balanced service, one that observes a due proportion between the new and the familiar, between singing and reading, between silent meditation and oral utterance. Used in that way, the book can help to overcome the tendency to automatism into which communal worship is so liable to fall.

In planning the services, the Supplement should prove

helpful and, indeed, indispensable. The prayers, readings and hymns contained in that section of the book are taken from a large variety of sources. Some of the texts are not new, but are new to the prayer book. They are classics of the Jewish religious genius, wasting far too long their inspiration upon the shelves of neglected libraries. Others are the products of the modern Hebrew renaissance. Still others were composed by the editors themselves.

Some of these texts give new and varied expression to hopes and aspirations of the human spirit which are eternal; others reflect contemporary needs. The variety of prayer content in the Supplement is designed to insure the freshness so essential to an effective service.

As for the congregation, its men and women should strive to create a common emotional mood by participating in the service to the maximum degree. The service must not become a performance, nor the congregation an audience. As many as possible should learn to read Hebrew and should join in congregational singing. They should give close and concentrated attention to the meaning of what they are saying or singing. Our sages cautioned against the tendency of prayer to deteriorate into a mere formality and to lose its character of worship: "Let not your prayer become a mere routine, but let it be a yearning for mercy and grace in God's sight." And applying to worship a favorite principle of theirs, we should conclude that it matters not whether one says many prayers or few, provided one prays with a heart intent on serving God.

Those who wish to use this prayer book should engage beforehand in a careful study of it, so that they may come to the services sensitized to their beauty and meaning. To facilitate the recognition of the underlying thought in each prayer, descriptive titles have been provided in this book.

Attention to these titles will give one a comprehensive idea of the religious content of Judaism and will help one learn to pray with devotion.

With these suggestions and explanations, we submit this prayer book, in the hope that it will render Jewish communal worship once again a source of inspiration to faith and spiritual purpose.

THE EDITORS.

קבלת שבת וערבית לשבת

SERVICE FOR WELCOMING THE SABBATH
AND
SABBATH EVENING SERVICE

קבלת שבת

THE SIGNIFICANCE OF THE SABBATH

שְׁמוֹר אֶת-יוֹם הַשַּׁבָּת לְקֹדֶשׁ כַּאֲשֶׁר צִוָּה יי אֱלֹהֶיךָ: שֵׁשֶׁת יָמִים
תַּעֲבֹד וְעָשִׂיתָ כָּל-מְלָאכָתְךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת ליי אֱלֹהֶיךָ לֹא תַעֲשֶׂה
כָּל-מְלָאכָה אַתָּה וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וַאֲמָתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ וְכָל בְּהֵמָתְךָ
וְגֵרְךָ אֲשֶׁר בִּשְׁעָרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וַאֲמָתְךָ כָּמוֹךָ: וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ
בְּאֶרֶץ מִצְרַיִם וַיֹּצִאֲךָ יי אֱלֹהֶיךָ מִשָּׁם בְּיָד חֲזָקָה וּבְזֶרַע נְטוּיָה עַל-כֵּן
צִוָּה יי אֱלֹהֶיךָ לַעֲשׂוֹת אֶת-יוֹם הַשַּׁבָּת:

(דברים ה', יב-ט"ו)

כֹּה אָמַר יי

שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צִדְקָה

כִּי-קְרוֹבָה יְשׁוּעָתִי לְבֹא

וְצִדְקָתִי לְהַגְלוֹת:

אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה-זֹאת

וּבֶן-אָדָם יַחֲזִיק בָּהּ

שֹׁמֵר שַׁבָּת מִחֻלּוֹ

וְשֹׁמֵר יְדוֹ מַעֲשׂוֹת כָּל-רָע:

(ישעיה נ"ו, א'-ב')

WELCOMING THE SABBATH

THE SIGNIFICANCE OF THE SABBATH

Observe the Sabbath day by hallowing it, as the Lord your God commanded you. Six days shall you labor and do all your work, but on the seventh day, the Sabbath of the Lord your God, you shall do no work, neither you, nor your son nor your daughter, nor your man servant nor your maid servant, nor your ox, nor your ass, nor any of your cattle, nor the alien who is within your gates, that your man servant and your maid servant may rest as well as you. For you should remember that you were once slaves in the land of Egypt, and that the Lord your God brought you out from there by a strong hand and an outstretched arm. That is why the Lord your God has commanded you to observe the Sabbath day.

(Deut. 5:12-15)

Thus says the Lord:
Hold to justice and do right,
For My salvation is at hand,
And My triumph will soon be revealed.

Happy the man who does this,
The son of man who holds fast by it,
Who keeps the Sabbath by not profaning it,
And keeps his hand from doing any evil.

(Isaiah 56: 1-2)

אִם-תָּשִׁיב מִשְׁבֶּת רִגְלֶךָ
עֲשׂוֹת חֲפָצֶיךָ בְּיוֹם קָדְשִׁי
וְקִרְאָתָהּ לַשַּׁבָּת עֲנֵנִי
לְקָדוֹשׁ יְיָ מִכְבֵּד
וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרָכֶיךָ
מִמִּצְוֹת חֲפָצֶךָ וְדַבַּר דְּבָר:
אֲזוּ תִתְעַנֵּנִי עַל יְיָ
וְהִרְבֵּתִיךָ עַל-בְּגָמִי אֶרֶץ
וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ
כִּי פִי יְיָ דִבֵּר:

(ישעיה נ"ח, י"ג-י"ד)

THE JOY OF COMMUNAL WORSHIP

מִה-טָּבוֹ אֱהִלֶּיךָ יַעֲקֹב
וְאֲנִי בָרַב חֲסִדֶיךָ
מִשְׁכֹּנְתֶיךָ יִשְׂרָאֵל:
אָבּוֹא בֵיתְךָ
אֲשַׁתְּחוּהָ אֶל-הֵיכַל קֹדֶשְׁךָ בִּירְאָתְךָ:
יְיָ אֱהַבְתִּי מְעוֹן בֵּיתְךָ
וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרָעָהּ
וְאֲנִי תִפְלְתִי לָךְ יְיָ עַת רְצוֹן
אֱלֹהִים בָּרַב-חֲסִדֶיךָ
עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

For "Prayers for Silent Devotion or Congregational Reading," see Supplement, pages 236-261.

If you walk not abroad on the Sabbath
 To do your business on my holy day;
 If you call the Sabbath a delight
 And God's sacred day an honor;
 And honor it by not following your wonted ways,
 Nor pursuing your business, nor talking idly —
 Then shall you delight in the Lord.
 I will make you masters over the resources of the
 hills
 And will give you the heritage of Jacob your father
 to enjoy,
 For the mouth of the Lord has spoken.

(Isaiah 58: 13-14)

THE JOY OF COMMUNAL WORSHIP

How fair are your tents, O Jacob,
 Your tabernacles, O Israel!
 As for me, by Thine abundant grace I enter Thy house;
 I worship at Thy holy temple in awe of Thee.
 O Lord, I love to abide in Thy house,
 The place where Thy glory dwells.
 I will therefore worship and bow down,
 I will kneel before the Lord, my Maker.
 O let my prayer come before Thee, O Lord, at a time
 of grace;
 God, in Thine abundant kindness, answer me with Thy
 saving truth.

*For "Prayers for Silent Devotion or Congregational
 Reading," see Supplement, pages 236-261.*

INVOCATION

אב הַרְחֵמֵם מְקוֹר כָּל הַבְּרָכוֹת שְׁעַה-נָּא לְתַפְלָתֵנוּ
 בְּלִיל שַׁבָּת זֶה. אַתָּה תַכְנֶנֶת עֲתִים וְזִמְנִים לִימֵי חַלְדָּנוּ. יוֹם
 יוֹם וַיִּתְרוֹנוּ. שַׁבָּת שַׁבָּת וְרוּחָתָהּ. וְכִמוּ שְׁסוּף אֲנַחָה הִנָּחָה
 כֵּן יָבֵא-נָא אֵלֵינוּ שְׁלוֹם הַשַּׁבָּת כְּטַל-נַחוּמִים אַחֲרֵי שְׁאוֹן
 יָמֵי הַמַּעֲשֶׂה וְהַמוֹנָם. אֵלֶיךָ אֱלֹהֵינוּ נִשְׂא לְבַבְנוּ בְּהוֹדְיָהּ
 מְלֵאִי צִפְיָהּ שֶׁתְּקַדְּשֵׁנוּ בְּיוֹם הַמְנוּחָה הַזֶּה. שְׁלַח-נָא אֶת-
 בְּרַכְתָּךְ בְּמַעֲשֵׂינֵנוּ בְּיָמִים אֵדָּה זֶה עָבְרוּ. וַיְהִי נַעֲמָה עָלֵינוּ
 בְּיָמִים הַבָּאִים לְקִרְאָתֵנוּ לְשְׁלוֹם וּמַעֲשֵׂי יָדֵינוּ כּוֹנְנָה עָלֵינוּ.
 טַהַר לִבֵּנוּ וְנַכְדָּךְ אֶת-נַפְשֵׁנוּ מִיְּהִירוֹת-הַקֵּל. וְחַדַּשׁ בְּקִרְבֵּנוּ
 רוּחַ נָכוֹן הַשּׁוֹאֵף לְאַמֵּת וְצֶדֶק. שְׁלַח אוֹרְךָ וְאַמְתָּךְ שְׁשׂוֹנָךְ
 וְשְׁלוֹמָךְ אֶל תּוֹךְ בְּתִינוּ בְּיוֹם הַשַּׁבָּת הַזֶּה. וְתִשְׁרָה נָא רוּחַ
 קִדְשׁוֹ עָלֵינוּ כָּל-יָמֵי הַשְּׁבוּעָה הַבָּא. אָנָּה יְיָ אֱלֹהֵינוּ עִם אֶהְיֶה
 לִבֵּנוּ בְּאַהֲבָתְךָ הַקְדוּשָׁה הַעוֹטֶרֶת הַכֹּל. לְמַעַן גִּלְךָ תְּמִימֵי
 דְרָךְ בְּאַמוֹנָתְךָ וּבְבְרִיתְךָ וְנִמְצָא חַן וְשָׁכֵל טוֹב בְּעֵינֶיךָ
 וּבְעֵינֵי כָל-רוֹאֵינוּ. אָמֵן:

MEDITATION

ON THE SABBATH AS SYMBOL OF GOD'S KINGDOM

The Sabbath day brings rest, peace and serenity after the fatigue, turmoil and anxieties of the work days of the week. It should therefore reveal to us, as it did to our

INVOCATION

O merciful Father, Source of all blessings, be with us on this Sabbath eve. Thou hast ordained for us times and seasons, so that every day brings its opportunities, and each Sabbath its beneficent power. Even as joy succeeds to sorrow, so does the Sabbath peace follow the turmoil of our work-a-day lives. With gratitude and with hope we lift up our hearts to Thee, and ask Thee to sanctify this day of rest. Bless our toil in the days just gone. May Thy grace be upon us, and do Thou establish for us the work of our hands. Purge away our vain self-seeking and renew in us our strivings after truth. Send the light of joy and peace into our homes on this Sabbath day. May its holiness illuminate the coming week. Unite us with our dear ones in Thine all-hallowing love. So may we keep faith with Thine ancient covenant, and find grace and acceptance in Thy sight and in the sight of all whose lives touch ours. Amen.

MEDITATION

ON THE SABBATH AS SYMBOL OF GOD'S KINGDOM

The Sabbath day brings rest, peace and serenity after the fatigue, turmoil and anxieties of the work days of the week. It should therefore reveal to us, as it did to our

fathers, the worth of human life. It should inspire us with confidence in the promise of our own souls and with faith in the coming of a future Sabbath era for mankind. Then all for which good men have hoped, prayed, striven and sacrificed in behalf of humanity will be attained. Then human life will be animated throughout by the spirit of justice and love enjoined in God's law. Then human society will be a true Kingdom of God.

We, therefore, recite on the Sabbath eve psalms that express our faith in God and our belief in the coming of His Kingdom.

May these psalms fill us with joy and trustfulness and strengthen in us the purpose to hasten the coming of the Sabbath era of human history, when God will be acknowledged as King and His rule established throughout the earth.

Read one or more of the following Psalms:

PSALMS IN CELEBRATION OF GOD'S KINGDOM

תהלים צ"ה

נְרִיעָה לְצוּר יִשְׁעֵנוּ:

לְכוּ נִרְנְנָה לַיהוָה

בְּזִמְרוֹת נְרִיעֵנוּ:

נִקְדָּמָה פָּנֵינוּ בְּתוֹדָה

וּמִלֶּךְ גָּדוֹל עַל-כָּל-אֱלֹהִים:

כִּי אֵל גָּדוֹל יְיָ

וְתוֹעֲפוֹת הָרִים לוֹ:

אֲשֶׁר בִּידוֹ מִחֲקַר־אֶרֶץ

fathers, the worth of human life. It should inspire us with confidence in the promise of our own souls and with faith in the coming of a future Sabbath era for mankind. Then all for which good men have hoped, prayed, striven and sacrificed in behalf of humanity will be attained. Then human life will be animated throughout by the spirit of justice and love enjoined in God's law. Then human society will be a true Kingdom of God.

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Read one or more of the following Psalms:

PSALMS IN CELEBRATION OF GOD'S KINGDOM

PSALM 95

Come, let us sing to the Lord;

Let us sing loudly to the Rock of our salvation.

Let us come before His presence with thanksgiving;

Let us sing loudly to Him with psalms.

For the Lord is a great God,

And a great King above all gods.

In His hands are the deep places of the earth,

And the heights of the mountains are His.

אֲשֶׁר-לוֹ הָיִם וְהוּא עָשָׂהוּ וַיִּבְשֹׁת יַדָּיו יִצְרוּ:

בָּאוּ וְשִׁתְחָוָה וְנִכְרְעָה נִבְרָכָה לְפָנֵי-יְיָ עֲשֵׂנוּ:

כִּי הוּא אֱלֹהֵינוּ וְאַנְחֵנוּ עִם מְרֵעִיתוֹ וְצֹאן יָדוֹ

הַיּוֹם אִם-בִּקְלוֹ תִשְׁמָעוּ:

אֶל-תִּקְשׁוּ לְבַבְכֶּם כְּמִרְיָכָה כִּיּוֹם מָסָה בַּמִּדְבָּר:

אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם בְּחֻנּוּנַי גַּם-רָאוּ פָעָלִי:

אֲרַבְעִים שָׁנָה אָקוּט בְּדוֹר וְאָמַר עִם תַּעֲזִי לִבְבִּי הֵם

וְהֵם לֹא-יָדְעוּ דֶּרֶךְִי:

אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אִם-יִבְאוּן אֶל-מְנוּחָתִי:

תהלים צ"ו

שִׁירוֹ לַיְי שִׁיר חֲדָשׁ שִׁירוֹ לַיְי כָּל-הָאָרֶץ:

שִׁירוֹ לַיְי בְּרָכוּ שְׁמוֹ בְּשָׂרוּ מִיּוֹם-לְיוֹם יִשׁוּעָתוֹ:

סִפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו:

כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד נוֹרָא הוּא עַל-כָּל-אֱלֹהִים:

His is the sea, for He made it,
And His hands formed the land.

Come, let us worship and bow down;
Let us kneel before the Lord who made us.

For He is our God,
And we are the people of His pasture, the flock of His
shepherding.

If today you would only hearken to My voice!

Harden not your hearts as at Meribah,
As in the day of Massah in the wilderness;

When your fathers tried Me,
And put Me to the test,
Although they had seen My work.

For forty years was I wearied with that generation,
And said: It is a people of wayward heart;
They ignore My ways.

So that I swore in My anger
That they should never reach
My land of rest.

PSALM 96

Sing to the Lord a new song;
Sing to the Lord, all the earth.

Sing to the Lord, bless His name;
Proclaim His salvation from day to day.

Recount His glory among the nations,
His wonders among all peoples.

For great is the Lord, most worthy to be praised;
He is to be held in awe above all gods.

כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיִּי שָׁמַיִם עָשָׂה:

הוֹד־וְהָדָר לְפָנָיו עוֹ וְתַפְאֶרֶת בְּמִקְדָּשׁוֹ:

הָבוּ לַיִּי מִשְׁפָּחוֹת עַמִּים הָבוּ לַיִּי כְבוֹד וְעוֹ:

הָבוּ לַיִּי כְבוֹד שְׁמוֹ שְׂאוּ־מִנְחָה וּבָאוּ לְחַצְרוֹתָיו:

הִשְׁתַּחֲווּ לַיִּי בַּהֲדָר־תְּקֹדֶשׁ תִּילּוּ מִפְּנֵיו כָּל־הָאָרֶץ:

אָמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ אֶף־תִּכּוֹן תִּבְלָל כָּל תַּמוּט

יִדִּין־עַמִּים בְּמִישָׁרִים:

יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֵם הַיָּם וּמֵלְאוּ:

יַעֲלֹז שִׁדְי וְכָל־אֲשֶׁר־בוֹ אֲזוּ יִרְגְּנוּ כָּל־עַצֵּי־יַעַר:

לְפָנָיו יְיָ כִּי בָא לְשֹׁפֵט הָאָרֶץ

יִשְׁפֹּט־תִּבְלָל בְּצֹדֶק וְעַמִּים בְּאַמּוֹנָתוֹ:

תהלים צ"ז

יְיָ מֶלֶךְ תִּגַּל הָאָרֶץ יִשְׁמְחוּ אֲיִים רַבִּים:

עֲנֹ וְעַרְפֶּל סִבִּיבָיו צֹדֶק וּמִשְׁפָּט מְכוֹן כְּסֹאוֹ:

For all the gods of the nations are mere idols,
But the Lord made the heavens.

Grandeur and majesty are before Him;
Strength and beauty are in His sanctuary.

Ascribe to the Lord, ye families of nations,
Ascribe to the Lord glory and strength.

Ascribe to the Lord the glory of His name;
Bring an offering and come into His courts.

O worship the Lord in holy array;
Tremble before Him, all the earth.

Say among the nations: The Lord reigns;
Yea, the world is so established that it cannot
be moved;
He judges the peoples with equity.

Let the heavens rejoice and the earth be glad;
Let the sea and all its fullness thunder praise.

Let the land and all it holds exult;
Now let all the trees of the forest sing

Before the Lord, for He comes,
He comes to rule the earth.

He will rule the world with righteousness,
The peoples with His faithfulness.

PSALM 97

The Lord reigns; let the earth rejoice;
Let the many coastlands be glad.

Clouds and darkness surround Him;
Righteousness and justice are the foundation of
His throne.

אֲשֶׁ לְפָנָיו תִּלָּךְ וְתִלְהֶט סָבִיב צְעָדָיו:

הָאִירוּ בְּרָקָיו תִּבְלֶה רָאָתָה וְתִחַל הָאָרֶץ:

הָרִים כְּדוֹג נִמְסוּ מִלְּפָנָיו יי מִלְּפָנָיו אֲדוֹן כָּל-הָאָרֶץ:

הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ וְרָאוּ כָל-הָעַמִּים כְּבוֹדוֹ:

יִבְשׁוּ כָל-עֲבָדֵי פֶסֶל הַמִּתְהַלְלִים בְּאֵלִילִים

הַשֹּׁתְחוֹת-לוֹ כָּל-אֱלֹהִים:

שָׁמְעָה וְתִשְׁמַח צִיּוֹן וְתִגְלָנָה בְּנוֹת יְהוּדָה

לְמַעַן מִשְׁפָּטֶיהָ יי:

כִּי-אָתָּה יי עָלִיוֹן עַל-כָּל-הָאָרֶץ

מְאֹד נִעְלִיתָ עַל-כָּל-אֱלֹהִים:

אֱהָבֵי יי שְׁנָאוּ רָע שֹׁמְרֵי נַפְשוֹת חֲסִידָיו

מִיַּד רָשָׁעִים יִצְלָלִם:

אוֹר-זָרַע לְצַדִּיק וְלִישְׂרֵי-לֵב שְׂמֵחָה:

שְׂמֵחוּ צַדִּיקִים בְּיְי וְהוֹדוּ לְזִכְרֵךְ קִדְשׁוֹ:

Fire goes before Him
And blazes around His steps.

His lightnings illumine the world;
The earth beholds and trembles.

The mountains melt like wax before the Lord,
Before the Lord of all the earth.

The heavens proclaim His righteousness,
And all the peoples see His glory.

Ashamed be all who serve graven images,
Who pride themselves on their idols;
Bow down to Him, all ye gods.

Zion hears and is glad,
And the towns of Judah rejoice,
Because of Thy judgments, O Lord.

For Thou, Lord, art the Most High over all the earth;
Thou art exalted far above all gods.

O ye that love the Lord, hate evil;
He preserves the lives of His loyal followers;
He rescues them from evil men.

Light dawns for the righteous,
And joy for the upright in heart.

Rejoice in the Lord, O ye righteous,
And give thanks to His holy name.

תהלים צ"ח

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ	כִּי־נִפְלְאוֹת עָשָׂה
הוֹשִׁיעָה־לוֹ יְמִינוֹ	וַיִּרְוַע קִדְשׁוֹ:
הוֹדִיעַ יְיָ יְשׁוּעָתוֹ	לְעֵינֵי הַגּוֹיִם גְּלָה צַדִּיקָתוֹ:
זָכַר חֲסִדוֹ וַאֲמוֹנָתוֹ	לְבֵית יִשְׂרָאֵל
רְאוּ כָל־אֲפָסֵי אֶרֶץ	אֵת יְשׁוּעַת אֱלֹהֵינוּ:
הִרְיֵעוּ לַיהוָה כָּל־הָאָרֶץ	פִּצְחוּ וְרַנְּנוּ וְזַמְּרוּ:
זַמְּרוּ לַיהוָה בְּכִנּוֹר	בְּכִנּוֹר וְקוֹל זְמִרָה:
בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר	הִרְיֵעוּ לִפְנֵי הַמֶּלֶךְ יְיָ:
יָרֻעַם הָיִם וּמִלְאוּ	תִּבְל וַיִּשְׂבִּי בָהּ:
נְהָרוֹת יִמְחֲאוּ־כָף	יַחַד הָרִים יִרְנְנוּ:
לִפְנֵי יְיָ כִּי בָא לְשַׁפֵּט הָאָרֶץ	יִשְׁפֹּט־תִּבְל בְּצֶדֶק
וַעֲמִים בְּמִישְׁרִים:	

תהלים צ"ט

יְיָ מֶלֶךְ יִרְגָּזוּ עַמִּים	יֹשֵׁב כְּרוּבִים תָּנוּט הָאָרֶץ:
יְיָ בְּצִיּוֹן גָּדוֹל	וְרֵם הוּא עַל־כָּל־הָעַמִּים:

PSALM 98

Sing a new song to the Lord,
For He has done wonders;
His right hand, His holy arm has brought Him triumph.

The Lord has made known His triumph;
He has let the nations see His victory;

He has remembered to be kind and faithful to the house
of Israel;
All the ends of the earth have seen the triumph of our
God.

Shout aloud to the Lord, all the earth;
Rejoice, be jubilant and sing praises.

Sing praises to the Lord with the harp,
With the harp and the sound of song.

With trumpets and sound of the horn,
Shout aloud before the King, the Lord.

Let the sea and all its fullness thunder praise,
The world and all who dwell therein.

Let rivers clap their hands,
Let mountains sing in chorus;

Before the Lord, for He comes to rule the earth;
He will rule the world with righteousness,
And the peoples with equity.

PSALM 99

The Lord is King; let the peoples tremble;
He is enthroned upon the Cherubim; let the earth quake.

The Lord is great in Zion;
High is He over all peoples.

יִוְדוּ שְׁמֶךָ גָּדוֹל וְנוֹרָא קְדוֹשׁ הוּא וְעוֹ:

מִלֶּךְ מְשַׁפֵּט אָהֵב אֶתָּה כּוֹנֵנֵת מִשְׁרִים

מְשַׁפֵּט וּצְדָקָה בְּיַעֲקֹב אֶתָּה עֹשִׂית:

רוּמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לָהֶם רַגְלֵיו

קְדוֹשׁ הוּא:

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו וְשִׁמְעוֹנֵי בְּקִרְאֵי שְׁמוֹ

קִרְאִים אֶל-יי וְהוּא יַעֲנֵם:

בְּעֲמוּד עָנָן יִדְבֹּר אֲלֵיהֶם שְׁמְרוּ עֲדֹתָיו וְחֻק גִּמְלוֹתָיו:

יי אֱלֹהֵינוּ אֶתָּה עֹשִׂיתָם אֵל נִשְׂא הָיִיתָ לָהֶם

וְנִקָּם עַל-עֲלִילוֹתָם:

רוּמְמוּ יי אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לָהֶם קְדָשׁוֹ

כִּי-קְדוֹשׁ יי אֱלֹהֵינוּ:

תהלים כ"ט

הָבוּ לִי בְּגֵי אֱלִים הָבוּ לִי כְבוֹד וְעוֹ:

הָבוּ לִי כְבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לִי בְּהַדְרַת-קְדָשׁ:

קוֹל יי עַל-הַמַּיִם אֵל הַכְּבוֹד הַרְעִים

יי עַל-מַיִם רַבִּים:

קוֹל יי בְּכַחַם קוֹל יי בְּהַדָּר:

Let them acclaim Thy name as great and awesome;
Holy is it and mighty.

O King who lovest justice,
Thou hast established equity,
Thou maintainest justice and righteousness in Jacob.

Exalt ye the Lord our God,
And prostrate yourselves at His footstool;
Holy is He.

Moses and Aaron among His priests,
And Samuel among them that called upon His name,
Did call upon the Lord, and He answered them.

Through the pillar of cloud He spoke to them;
They kept His decrees and the law which He gave them.

O Lord our God, Thou didst answer them;
Thou wast a forgiving God to them,
Though Thou didst punish their misdeeds.

Exalt ye the Lord our God,
And prostrate yourselves at His holy mountain,
For the Lord our God is holy.

PSALM 29

Ascribe to the Lord, O heavenly Beings,
Ascribe to the Lord glory and might.

Ascribe to the Lord the glory of His name;
Worship the Lord in holy array.

The voice of the Lord peals across the waters —
It is the God of glory thundering,
The Lord thundering across the vast waters,

The voice of the Lord in all its might,
The voice of the Lord in all its majesty.

קול יי שִׁבְר אַרְזִים וַיִּשְׁבֵּר יי אֶת־אַרְזֵי הַלְבָּנוֹן:
 וַיִּרְקִידֵם כְּמו־עֵגֹל לְבָנוֹן וְשָׁרִיזֹן כְּמו־בֶן־רְאֵמִים:
 קול יי חֲצַב לַהֲבוֹת אֵשׁ:
 קול יי יַחִיל מִדָּבָר יַחִיל יי מִדָּבָר קָדֹשׁ:
 קול יי יַחֲלִיל אֵילֹת וַיַּחֲשֹׁף יַעְרֹת
 וּבְהִיכָלוֹ כָּלוּ אִמֵּר כְּבוֹד:
 יי לַמְּבוֹל יָשָׁב וַיֵּשֶׁב יי מֶלֶךְ לְעוֹלָם:
 יי עֹז לְעַמּוֹ יִתֵּן יי יִבְרַךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

GREETING TO THE SABBATH

לָכָה רוּדֵי לְקִרְאֵת כָּלָה. פָּנֵי שַׁבָּת נִקְבְּלָה:
 שְׁמוֹר וְזָכוֹר בְּדַבּוֹר אֶחָד. הִשְׁמִיעֵנו אֵל הַמִּיָּחָד.
 יי אֶחָד וְשְׁמוֹ אֶחָד. לְשֵׁם וּלְתַפְאֶרֶת וּלְתִהְלָה:
 לכה
 לְקִרְאֵת שַׁבָּת לָכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
 מֵרֹאשׁ מִקְדָּם נְסוּכָה. סוּף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:
 לכה

The voice of the Lord breaks the cedars;
The Lord shatters the cedars of Lebanon.

He makes them skip like a calf,
Lebanon and Sirion like a young wild bull.

The voice of the Lord hews out flames of fire,
The voice of the Lord causes the desert to reel;
The Lord causes the desert of Kadesh to reel.

The voice of the Lord whirls the oaks,
And strips the woods bare,
And in His palace everything says: Glory.

The Lord sat enthroned at the flood;
Yea, the Lord sits as King forever.

The Lord gives strength to His people;
The Lord blesses His people with peace.

GREETING TO THE SABBATH

Come, my friend to meet the bride, the Sabbath
let us welcome.

'Observe' and 'Remember' in a single commandment
God the Only One gave us to hear.
The Lord is one, and one His name,
For fame, for glory and for praise.

Come, my friend, etc.

To greet the Sabbath let us go,
For it is ever a fount of blessing
Poured forth of old, at the very beginning,
Last act in creation, first in God's plan.

Come, my friend, etc.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה. קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה.

רַב-לֵךְ שָׁבַת בְּעֶמֶק הַבְּכָא. וְהוּא יִחַמַּל עָלֶיךָ חֲמָלָה:

לכה

הַתְנַעֲרִי מֵעֶפֶר קוֹמִי. לְבָשִׁי בְּגָדֵי תִפְאֶרֶתְךָ עָמִי.

וְעֲמֹךְ בְּרִית שְׁלוֹמִי. קַרְבָּה אֶל-נַפְשִׁי גְּאֻלָּה:

לכה

הַתְעוֹבְרִי הַתְעוֹבְרִי. כִּי בָא אוֹרְךָ קוֹמִי אוֹרִי.

עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ נִגְלָה:

לכה

לֹא תִבָּשִׁי וְלֹא תִכְלָמִי. מָה תִּשְׁתַּוְּחָחִי וּמָה תִּהְיֶמֶי.

כֶּךָ יִחְסוּ עַנְיֵי עָמִי. וְנִבְנְתָה עִיר עַל-תִּלָּה:

לכה

וְהָיוּ לְמִשְׁפָּה שְׂאִסְיָךְ. וְרַחֲקוּ כָל-מְבַלְעֶיךָ.

יָשִׁישׁ עָלֶיךָ אֱלֹהֶיךָ. כְּמִשּׁוֹשׁ חֲתָן עַל-כִּלָּה:

לכה

יָמִין וּשְׂמֹאל תִּפְרֹצִי. וְאַתְּ יְיָ תַּעֲרִיצִי.

וּבִישׁוּעָתוֹ תִּדּוּצִי. וְנִשְׁמָחָה וְנִגִּילָה:

לכה

Thou shrine of the King, thou royal city,
Arise, come forth from amidst thy ruins.
Too long hast thou dwelt in the valley of weeping;
Now will God have compassion upon thee.

Come, my friend, etc.

Shake off thy dust now and arise,
Array thee in raiment of beauty, my people;
God has made with thee a covenant of peace;
So pray: Be Thou nigh to my soul; redeem it.

Come, my friend, etc.

Bestir thyself! Bestir thyself!
For thy light has come, arise and shine.
Awake! awake! and sing thy song,
For the glory of God in thee is revealed.

Come, my friend, etc.

Be not ashamed! Be not abashed!
Why be downcast? Why be sad?
My afflicted people in thee will take shelter,
In the city rebuilt on its ancient site.

Come, my friend, etc.

Despoiled be all that would despoil thee,
And banished all that would destroy thee;
Thy God will take delight in thee
As a bridegroom rejoicing in his bride.

Come, my friend, etc.

Thou wilt spread abroad to right and left,
And in gratitude adore thy God,
Delighting ever in His salvation;
Then will we rejoice and be glad.

Come, my friend, etc.

בואי בשלום עֲטָרַת בַּעֲלָהּ. גַּם בְּשִׁמְחָה וּבְצִהְלָהּ.

תוֹדָה אֲמוּנִי עִם סִגְלָהּ. בּוֹאִי כָלָה. בּוֹאִי כָלָה:

לכה

JOY IN THE ASSURANCE OF GOD'S JUSTICE

תהלים צ ב

מזמור שיר ליום השבת:

טוב להודות לַיהוָה . וּלְזַמֵּר לְשִׁמְחָה עָלָיו:

לְהַגִּיד בַּבֶּקֶר חֲסִדָּהּ . וְאַמוּנָתָהּ בַּלַּיִלֹת:

עָלֵי-עֶשׂוֹר וְעָלֵי-נֹבֶל . עָלֵי הַגִּזְיוֹן בְּכִנּוֹר:

כִּי שִׁמְחָתָנִי יְיָ בַּפִּעֲלָהּ . בְּמַעֲשֵׂי יְדֶיהָ אֲרַגֵּן:

מִה-גָּדְלוֹ מַעֲשֵׂיהָ יְיָ . מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיהָ:

אִישׁ-בָּעֵר לֹא יֵדַע . וּכְסִיל לֹא-יָבִין אֶת-זֹאת:

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ-עֵשֶׁב . וַיִּצְיֹצוּ כָל-פֹּעַלֵי אֱוֹן

לְהַשְׁמָדָם עַד־עַד:

וְאַתָּה מָרוֹם לְעֵלָם יְיָ:

O come in peace, thy husband's crown,
Come in joy and exultation,
Amidst the faithful of God's treasured people,
Come, Sabbath bride! Come, Sabbath bride!
Come, my friend, etc.

JOY IN THE ASSURANCE OF GOD'S JUSTICE

PSALM 92

A PSALM, A SONG FOR THE SABBATH DAY

It is good to give thanks to the Lord,
And to sing praises to Thy name, O Most High;
To proclaim Thy lovingkindness in the morning,
And Thy faithfulness every night,
Upon the ten-stringed lyre and the lute,
To solemn music on the harp.

For Thou, Lord, hast made me glad through Thy
work;

I sing the praise of the works of Thy hand.

How great are Thy works, O Lord!
How very deep Thy designs!

A stupid man does not know,
Nor does a fool understand this,

That when bad men thrive like grass,
And evildoers flourish,
It is that they may be destroyed forever.

But Thou art supreme forever, O Lord!

כִּי הִנֵּה אֵיבֶיךָ יִי
כִּי הִנֵּה אֵיבֶיךָ יִאֲבֹדוּ
יִתְפָּרְדוּ כָּל-פְּעָלֵי אָנוּ:

צָדִיק בְּתִמְרֵי יִפְרֹחַ
כְּאֶרֶץ בִּלְבָנוֹן יִשְׁגֶּה:
שְׂתוּלִים בְּבֵית יִי
בְּחֲצֹרֹת אֱלֹהֵינוּ יִפְרִיחוּ:
עוֹד יִגְוֹבוֹן בְּשִׁיבָה
דְּשָׁנִים וְרִעְנָנִים יִהְיוּ:
לְהַגִּיד כִּי-יִשְׁרָאֵל יִי
צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:

GOD'S RULE REACHES BEYOND THE POWER
OF NATURE.

תהלים צ"ג

יִי מֶלֶךְ גְּאוֹת לְבֹשׁ
לְבֹשׁ יִי עֹז הַתְּאֹזֶר
אֶף-תִּכּוֹן תִּבֵּל בַּל-תִּמּוֹט:
נָכוֹן כִּסְאָךָ מֵאֵז
מֵעוֹלָם אָתָּה:
נִשְׂאוּ נְהָרוֹת יִי
נִשְׂאוּ נְהָרוֹת קוֹלָם.
יִשְׂאוּ נְהָרוֹת דְּכָיִם:
מִקְלוֹת מַיִם רַבִּים
אֲדִירִים מִשְׁבְּרֵי-יָם
אֲדִיר בְּמָרוֹם יִי:
עֲדַתְךָ נֶאֱמְנוּ מֵאֵד
לְבֵיתְךָ נֶאֱוָה-קֹדֶשׁ
יִי לְאֶרֶץ יָמִים:

For lo! Thine enemies, O Lord,
For lo! Thine enemies perish;
All evil-doers will be routed.

Good men flourish like palm trees;
They grow like the cedars in Lebanon.

Planted in the temple grounds,
They flourish in the courts of our God.

They yield fruit even in old age;
Fresh and green they remain,

Showing that the Lord is just,
That in my Rock there is no wrong.

GOD'S RULE REACHES BEYOND THE POWER
OF NATURE.

PSALM 93

The Lord reigns, robed with majesty,
The Lord is robed, yea girded with power.
Indeed, the world is set firm that it cannot be moved.

Thy throne stands firm from of old;
Thou hast been from everlasting.

The floods lift up, O Lord,
The floods lift up their voice;
The floods lift up their roar.

But above the thundering of the vast waters,
The mighty waters, the breakers of the sea,
Mighty is the Lord on high.

Thy testimonies are very sure
Concerning Thy Temple, Thy holy abode,
O Lord, for all time.

ערבית לשבת

Reader

בָּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

Cong. and Reader

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

GOD IN NATURE

Read (1) or (2) or interpretive version below:

(1)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב
עַרְבִים. בְּחֶכְמָה פוֹתַח שְׁעָרִים וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים
וּמַחֲלִיף אֶת־הַזְּמָנִים וּמַסְדֵּר אֶת־הַכָּכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה וּמַבְדִּיל בֵּין יוֹם

INTERPRETIVE VERSION

Blessed be Thou, O Lord our God, King of the universe, who hast ordained the rhythm of life. The day with its light calls to activity and exertion. But when the day wanes, when, with the setting of the sun, colors fade, we cease from our labors and welcome the tranquility of the night. The subdued light of the moon and stars, the darkness and the stillness about us invite to rest and repose. Trustfully we commit our powers to Thy keeping and yield to the quiet

SABBATH EVENING SERVICE

Reader

Bless ye the Lord, the Blessed One.

Congregation

Blessed be the Lord who is blessed for ever and ever.

GOD IN NATURE

Read (1) or (2) or the interpretive version below:

(1)

Blessed be Thou, O Lord our God, King of the universe, who at Thy behest bringest on the evening. With wisdom Thou openest the gates of heaven, and with understanding Thou orderest the changes of time and the succession of the seasons. Thou dost set the stars in their watches in the sky according to Thy will. Thou createst day and night. Thou rollest away the light before the darkness and the darkness before the light. Thou makest the day to pass and the night to come, and makest the distinction between day and night —

of sleep. For we know that Thou slumberest not nor sleepest, that, while we are unaware of what goes on within and around us, Thou renewest our powers of body and mind. Therefore, at this evening hour, we seek composure of spirit through communion with Thee. We thank Thee alike for the day and its tasks and for the night and its rest. Blessed be Thou, O Lord, who bringest on the evening.

וּבִין לַיְלָה. יי צבאות שְׁמוֹ. אֵל חַי וְנֶקֶם תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

(2)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בִּדְבָרוֹ מַעְרִיב
עַרְבִים. וְכֵלָה מַעֲשָׂיו בַּיּוֹם הַשְּׂבִיעִי. וַיִּקְרָאֵהוּ עֶנְג שֶׁבֶת
קָדְשׁוֹ. מַעְרֵב עַד עָרֵב הִתְקִין מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל
כְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי
אֹר: בְּרוּךְ אַתָּה יי הַמַּעְרִיב עַרְבִים:

*For additional readings on "God in Nature," see
Supplement, pages 360-391.*

GOD'S LOVE MANIFEST IN HIS GIFT OF TORAH

Read (1) or (2) or the interpretive version below:

(1)

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת
חֻקִּים וּמִשְׁפָּטִים אוֹתֵנוּ לְמַדָּת. עַל-כֵּן יי אֱלֹהֵינוּ בָּשָׁכְבְּנוּ

INTERPRETIVE VERSION

Abounding is the love which Thou, O God, hast shown to us of the house of Israel in giving us the Torah. Through Thy Torah we have come to know the glory and the power of Thy law of righteousness. Verily Thy law has been our

Lord of hosts is Thy name. O living and enduring God, mayest Thou reign over us for ever and ever. Blessed be Thou, O Lord, who bringest on the evening.

(2)

Blessed be Thou, O Lord our God, King of the universe, who at Thy behest bringest on the evening. Thou didst consummate Thy creation on the seventh day, and didst call it a delight, Thy holy Sabbath. From evening unto evening Thou didst ordain rest for Thy people Israel in accordance with Thy will. Thou art Creator of day and night; Thou rollest away the light before the darkness and the darkness before the light. Blessed be Thou, O Lord, who bringest on the evening.

*For additional readings on "God in Nature," see
Supplement, pages 360-391.*

GOD'S LOVE MANIFEST IN HIS GIFT OF TORAH

Read (1) or (2) or the interpretive version below:

(1)

With everlasting love Thou hast loved the house of Israel, Thy people. Torah and commandments, laws and judgments hast Thou taught us. Therefore, O Lord our God, when we

life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in

וּבְקוֹמָנוּ נָשִׁים בְּחֻקֶּיהָ. וְנִשְׁמַח בְּדַבְרֵי תוֹרָתָהּ וּבְמִצְוֹתֶיהָ
לְעוֹלָם וָעֶד. כִּי הֵם חֲיֵינוּ וְאַרְךָ יָמֵינוּ וּבָהֶם נִהְיֶה יוֹמָם
וְלַיְלָה. וְאַהֲבָתָהּ אֶל תַּסִּיר מִמֶּנּוּ לְעוֹלָמִים: בְּרוּךְ אַתָּה יי
אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

(2)

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת. וְלִמְעַן אֶהְבֵּת
עַמּוּסִים נִטְעַתָּ עֵץ חַיִּים. שֶׁבֶת קִדְשָׁתָּ מִיָּמִים וְאוֹתָהּ הִנַּחֲלָתָּ
לְתַמִּימִים. וְאַהֲבָתָהּ לֹא תִסּוּר מִמֶּנּוּ. כִּי הִיא עֲטָרַת רֹאשֵׁנוּ
נִצַּח נִצְחִים: בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

*For readings on "Torah and the Good Life," see Supplement,
pages 392-435.*

MEDITATION

ON THE UNITY OF GOD AND OUR LOVE OF HIM

*The God of Israel is the God of all mankind. We see
on all sides conflicts between nations, between religions,
between races. Nevertheless we hold to the faith that God*

kindness and compassion. Thy Torah has helped curb in
us the lust and greed, the malice and rancor, the vindictive-
ness and cruelty that mar human life. It has filled us with a
yearning for a world permeated with love, in which men
shall live in peace and security, in mutual loyalty and
friendship. It has inspired us with the faith that the ultimate
destiny of man is to achieve Thy kingdom of righteousness.

Therefore we will not despair even in life's darkest mo-
ments, for we possess in Thy Torah the token of Thy love.

lie down and when we rise up we will speak of Thy laws, yea, we will rejoice in the words of Thy Torah and in Thy commandments for ever and ever; for they are our life and the length of our days, and we will meditate on them day and night. Oh, mayest Thou never take away Thy love from us. Blessed be Thou, O Lord, who lovest Thy people Israel.

(2)

With everlasting love Thou hast loved the house of Israel, Thy people, and because of Thy love for the people upheld by Thee, Thou didst plant among them a tree of life. The Sabbath didst Thou hallow above all other days, and gavest it as a heritage to Thy sincere worshipers. O may Thy love not depart from us, for it is the crown of our heads, our glory everlasting. Blessed be Thou, O Lord, who lovest Thy people Israel.

For readings on "Torah and the Good Life," see Supplement, pages 392-435.

MEDITATION

ON THE UNITY OF GOD AND OUR LOVE OF HIM

The God of Israel is the God of all mankind. We see on all sides conflicts between nations, between religions, between races. Nevertheless we hold to the faith that God

O may our hearts be ever open to Thy love! Keep us gratefully aware of all the kindness and goodwill in the world and help us to extend their boundaries. Then, whatever betide us in life, we shall not feel forlorn or forsaken. O do Thou never withdraw Thy love from us! Blessed be Thou, O Lord, who hast manifested Thine eternal love to Thy people Israel.

intends mankind to be one. We believe that the day will come when God's law of justice, peace and brotherhood will prevail on earth, and the unity of human life will manifest the unity of God.

The God of mankind is the God of nature. True, there is much in nature which endangers human life — floods, fire, wild beasts, diseases. But the more we discover of nature's laws, the more we learn how to make its powers minister to human needs. We therefore have faith that nothing in nature can defeat God's purpose of enabling mankind to achieve ever fuller, freer and more harmonious life.

To love God means to make His purpose our own. We recognize that purpose in the law of righteousness to which the best in us testifies. Our love of God must therefore express itself in the whole-hearted acceptance and discharge of all our responsibilities, regardless of consequences.

GOD IS ONE.

דברים ו', ד'-ט'

שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

כָּרוֹךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מְאֵדְךָ: וְהָיוּ חֻדְבָּרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ

intends mankind to be one. We believe that the day will come when God's law of justice, peace and brotherhood will prevail on earth, and the unity of human life will manifest the unity of God.

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To love God means to make His purpose our own. We recognize that purpose in the law of righteousness to which the best in us testifies. Our love of God must therefore express itself in the whole-hearted acceptance and discharge of all our responsibilities, regardless of consequences.

GOD IS ONE.

Deuteronomy 6: 4-9

Hear, O Israel: the Lord our God, the Lord is one.

Blessed be the name of His sovereign majesty for ever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall

היום על-לְבָבְךָ: וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ
בְּבֵיתְךָ וּבְלִבְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמָךָ: וְקִשְׁרָתָם
לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וּכְתַבְתָּם עַל-
מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א, כ"א

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר
נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל-
הָאָרֶץ:

THE BLESSINGS THAT FLOW FROM OBEDIENCE TO GOD'S LAW

מלוקט מדברים כ"ח, א'-ו'

וְהָיָה אִם-שָׁמַעַתְּ שְׁמֵעַ בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר
לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מֵצִוְךָ הַיּוֹם וּבָאוּ
עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ כִּי תִשְׁמַע בְּקוֹל
יְהוָה אֱלֹהֶיךָ: בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה:
בָּרוּךְ טָנְאֶךָ וּמִשְׁאֲרֵתְךָ: בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה
בְּצֵאתְךָ:

be in your heart. You shall teach them diligently to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door-posts of your house, and upon your gates.

Deuteronomy 11: 21

That your days and the days of your children may be many in the land which the Lord swore to your fathers that He would give them, for as long as the heavens remain over the earth.

THE BLESSINGS THAT FLOW FROM OBEDIENCE TO GOD'S LAW.

Selected from Deut. 28: 1-6

If you truly give heed to the voice of the Lord your God, by being careful to observe all His commandments which I am giving you this day, then all these blessings will come upon you: Blessed will you be in the city, and blessed will you be in the country; blessed will be your basket and your kneading trough; blessed will you be in your coming, and blessed will you be in your going.

ISRAEL IS CONSECRATED TO GOD THE REDEEMER.

במדבר ט"ו, ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם
קְדֻרָתָם וְנָתַנּוּ עַל-צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה
קָדְםָ לְצִיצִית וּרְאִיתֶם אֹתוֹ וִזְכַּרְתֶּם אֶת-כָּד-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּד-מִצְוֹתַי וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהָיוֹת
קָדְםָ לֵאלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם:

Read the following or the interpretive version below:

GOD OUR REDEEMER

אֱמֶת וְאַמוּנָה כָּל-זֹאת וְקָדְםָ עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ וְאֵנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ מִיַּד מְלָכִים. מְלֻכְנוּ

INTERPRETIVE VERSION

We acknowledge as true and trustworthy that there is but one universal God, and that to His service Israel stands eternally committed.

We recognize in Him the Power that has enabled us to triumph over defeat, persecution and oppression.

ISRAEL IS CONSECRATED TO GOD THE REDEEMER.

Numbers 15: 37-41

The Lord spoke to Moses, saying: Speak to the Israelites and tell them that they should make tassels for themselves on the corners of their garments, attaching to the tassel of each corner a blue string. They shall serve you as tassels that you may look upon them and remember all the commandments of the Lord and do them; and that you do not follow your own desires and fancies which you used to follow wantonly; in order that you be reminded to do all My commandments, and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

Read the following or the interpretive version below:

GOD OUR REDEEMER

This is true and trustworthy for us and firmly established that He is the Lord our God with none beside Him, and that we Israel are His people. He is our deliverer from the

It was He who redeemed us from Egyptian bondage, and delivered us from the despotism of the Pharaohs.

For He wills that we be free to use our powers in His service, and be not bound to the arbitrary rule of any mortal.

Whenever human tyrant usurps divine authority, and lords it over his fellow-men to their hurt,

הַגּוֹאֲלֵנוּ מִכַּף כָּל-הָעָרִיצִים. הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר
וְנִפְלְאוֹת עַד אֵין מִסָּפֶר. הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים וְלֹא נָתַן לָמוֹט
רַגְלָנוּ: תְּהִלּוֹת לְאֵל עֲלִיּוֹן. בָּרוּךְ הוּא וּמְבָרֵךְ:

מִי-כְמֹכָה בָּאֵלִים יי מִי כְמֹכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פֶלְא:

מְלֻכּוֹתֶיךָ רָאוּ בְּנִיָּה. זֶה אֵלֵינוּ עָנוּ. וְאָמְרוּ. יי יִמְלֹךְ לְעוֹלָם
וָעַד:

וְנֹאמַר כִּי-פָדָה יי אֶת-יִצְחָק וְנֹאמְרוּ מִיד חֲזָק מִמֶּנּוּ:
בָּרוּךְ אַתָּה יי גֹּאֲלֵי יִשְׂרָאֵל:

*For additional readings on "God Our Redeemer," see
Supplement, pages 436-459.*

PRAYER FOR DIVINE PROTECTION

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמֶךָ וְתִקְּנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדֵּנוּ וְהִסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר
וְחָרָב וְרָעָב וְיָגוֹן. וּבָצַל כְּנַפֶּיךָ תַּסְתִּירֵנוּ כִּי אֵל שׁוֹמְרָנוּ

The hardening of his heart proves his own undoing; his
overweening arrogance writes his doom.

Therefore will we never be discouraged nor dismayed, when
unrighteous powers rise up to destroy us.

Though enemy hosts pursue us, we shall remember how
our fathers were saved at the Red Sea.

power of despots, our Sovereign Redeemer from the sway of tyrants; who does great deeds past finding out and wonders beyond number; who has maintained our souls alive, and has not let us lose our foothold. Therefore praise be to the supreme God, ever blessed be He.

Who is like to Thee among the mighty, O Lord? Who is like to Thee, glorious in holiness, awe-inspiring in renown, doing wonders?

When Thy children beheld Thy kingdom, they sang: This is my God, and proclaimed: The Lord shall reign for ever and ever.

Thus also is it said: For the Lord has delivered Jacob and redeemed him from a power mightier than he.

Blessed be Thou, O Lord, who hast redeemed Israel.

For additional readings on "God Our Redeemer," see Supplement, pages 436-459.

PRAYER FOR DIVINE PROTECTION

Grant that we may lie down in peace, O Lord our God, and that we may rise up unto life, O our King. Spread over us Thy tabernacle of peace. Direct us aright by Thy wise guidance and save us for Thy name's sake. Shield us and remove from us every enemy, pestilence, famine and sorrow. Shelter us beneath the shadow of Thy wings, for Thou, O

We therefore repeat the words of triumph with which they thanked Thee for Thy deliverance.

Congregation sings מי כמכה

Like them, we see evidence of Thy sovereignty in the fate that eventually overtakes every tyrant.

Congregation sings יי ימלוך

וּמִצִּילֵנוּ אֶתָּה כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִאתָנוּ
וּבֹאֲנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם: בָּרוּךְ אַתָּה יי
הַפּוֹרֵשׁ עָלֵינוּ סֶכֶת שָׁלוֹם:

THE SABBATH AS COVENANT BETWEEN
GOD AND ISRAEL

שמות ל"א, ט"ז-י"ז

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֵלָם
כִּי שָׁשֶׁת יָמִים עָשָׂה יי אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבְיוֹם
הַשְּׁבִיעִי שָׁבַת וַיָּנַפֶּשׁ:

חצי קדיש

Reader

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיִּמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיִּי דְכָל-בֵּית
יִשְׂרָאֵל בְּעַגְלָא וּבְזֶמֶן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and Reader

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמָא:

Reader

יְתַבְרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרַמֵּם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא. בָּרִיךְ הוּא. לְעָלָא מִן כָּל-
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאֻמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

God, art our keeper and deliverer, yea Thou, God, art a gracious and compassionate King. Guard Thou our going out and our coming in for life and peace, henceforth and for evermore. Blessed be Thou, O Lord, who spreadest over us Thy tabernacle of peace.

THE SABBATH AS COVENANT BETWEEN GOD AND ISRAEL

Exodus 31:16-17

The Israelites shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between Me and the Israelites for ever; for in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested.

ABRIDGED KADDISH

Reader

Glorified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily and soon, and say ye, Amen.

Congregation and Reader

Let His great name be blessed for ever and to all eternity.

Reader

Blessed, praised and glorified, exalted, adored and honored, extolled and lauded be the name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and words of solace, which are uttered in the world; and say ye, Amen.

עמידה

To be recited standing

ALL GENERATIONS OF ISRAEL UNITED BY
ONE DIVINE DESTINY

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. אֱלֹהֵי אֲבֹתֵינוּ
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל. וְזוֹכֵר חֲסָדֵי
אֲבוֹת. וּמַבִּיא גְּאֻלָּה לְבְנֵי בְּנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

On שבת שובה add:

וְזָכְרֵנוּ לְחַיִּים מְלֶךְ חַפֵּץ בְּחַיִּים. וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים.
לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בָּרוּךְ אַתָּה יְיָ מַגֵּן אֲבֹתֵינוּ:

GOD AS THE SOURCE AND SUSTAINER OF LIFE

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי. רַב לְהוֹשִׁיעַ: מְבַלְבֵּל חַיִּים
בְּחֶסֶד. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים
וּמַקְּיֵם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי
יוֹמֵה לָךְ. מְלֶךְ מַמִּית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה: בָּרוּךְ
אַתָּה יְיָ זוֹכֵר יְצוּרֵיוּ לְחַיִּים בְּרַחֲמִים:

AMIDAH

*To be recited standing*ALL GENERATIONS OF ISRAEL UNITED BY
ONE DIVINE DESTINY

Blessed be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, great, mighty and revered God, sublime God, who bestowest lovingkindness and art master of all things. Mindful of the pious deeds of our fathers, Thou wilt, in Thy love, bring redemption to their children's children.

On the Sabbath of Penitence add:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for Thy sake, O living God.

O King who dost help, save and guard, blessed be Thou, O Lord, Shield of Abraham.

GOD AS THE SOURCE AND SUSTAINER OF LIFE

O Lord, mighty for all eternity, Thou aboundest in the power to save. Thou sustainest the living with lovingkindness. Thou supportest the falling; Thou healest the sick; Thou loosest the bound; Thou keepest faith with those who sleep in the dust. Who is like Thee, Lord of power? Who resembles Thee, O King who dispensest life and death, and who causest salvation to spring forth? Blessed be Thou, O Lord, who in love rememberest Thy creatures unto life.

THE HOLINESS OF GOD

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדּוּשִׁים בְּכָל-יוֹם יְהִלְלוּךָ
סֵלָה: בָּרוּךְ אַתָּה יְיָ הָאֵל הַקָּדוֹשׁ:

On שבת שבה טובה conclude the Blessing thus:

הַמְלִךְ הַקָּדוֹשׁ:

THE SANCTIFICATION OF THE SABBATH

אַתָּה קִדַּשְׁתָּ אֶת-יוֹם הַשַּׁבָּת לְשִׁמְךָ. תִּכְלִית מַעֲשֵׂה
שָׁמַיִם וָאָרֶץ. וּבִרְכָתוֹ מִכָּל-הַיָּמִים וְקִדְּשָׁתוֹ מִכָּל-
הַיָּמִים. וְכֵן כָּתוּב בְּתוֹרָתְךָ:

בראשית ב, א'-ג'

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם: וַיָּבֶל אֱלֹהִים בַּיּוֹם
הַשַּׁבָּת מְלָאכָתוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשַּׁבָּת מִכָּל-
מְלָאכָתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשַּׁבָּת
וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלָאכָתוֹ אֲשֶׁר-בָּרָא
אֱלֹהִים לַעֲשׂוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוָתְךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ. שְׂפָעֵנוּ מִטּוֹבָךָ וְשִׁמְחָנוּ

THE HOLINESS OF GOD

Thou art holy, and Thy name is holy, and holy Beings praise Thee daily. Blessed be Thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:

the holy King.

THE SANCTIFICATION OF THE SABBATH

Thou didst hallow the seventh day for Thy glory, thereby consummating Thy creation of heaven and earth. Thou didst bless it above all other days, and didst hallow it above all other times, as it is written in Thy Torah:

Genesis 2: 1-3

Thus the heavens and the earth were finished and all their host. And by the seventh day God had finished the work which He had been doing; and on the seventh day He ceased from all His work which He had been doing. And God blessed the seventh day and He hallowed it, because on it God ceased from all His work which He had been doing in creation.

Our God and God of our fathers, accept our rest. Sanctify us by Thy commandments and grant that our portion be in Thy Torah. Satisfy us with Thy goodness,

בִּישׁוּעָתָךְ וּפְתָר לִבֵּנוּ לְעִבְרָךְ בְּאַמֶּת. וְהִנְחִילֵנוּ יי
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשָׁךְ. וְיִנְיחוּ בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמָךְ: בְּרוּךְ אַתָּה יי מִקְדָּשׁ הַשִּׁשְׁתִּי:

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

רְצֵה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וְתַפְלֹתָם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

On ראש חודש add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא זְכוּרֵנוּ וְזִכְרוֹן כָּל-
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפִלִּיטָה לְטוֹבָה לְחַן לְחֶסֶד
לְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה. זְכָרֵנוּ יי
אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.
וּבְדָבָר יִשׁוּעָה וְרַחֲמִים חֹסֶן וְחֶנֶן וְרַחֲם עָלֵינוּ וְהוֹשִׁיעֵנוּ. כִּי
אֵלֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה

יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth, and, in Thy gracious love, O Lord our God, grant that we keep Thy holy Sabbath as a heritage, and that Israel, who hallow Thy name, may rest thereon. Blessed be Thou, O Lord, who hallowest the Sabbath.

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

Accept Thy people Israel, O Lord our God, and receive their prayer with gracious love. May the worship of Thy people Israel be acceptable to Thee at all times.

On New Moon add:

Our God and God of our fathers, may the remembrance of us and of all Thy people of the house of Israel ascend and come before Thee for deliverance and welfare, for grace, kindness and love. On this day which ushers in the new month, be mindful of us for well-being, and be heedful of us for blessing, and save us for fullness of life. With Thy promise of salvation and love, show us compassion and grace, and deal tenderly with us and save us, for we look to Thee, knowing that Thou art a gracious and compassionate God and King.

Let our eyes behold Thy return in mercy to Zion. Blessed be Thou, O Lord, who restorest Thy presence to Zion.

THANKSGIVING FOR THE DAILY MANIFESTATIONS
OF GOD'S LOVE

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל-בָּשָׂר. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אֵתָהּ
הוּא לְדוֹר וָדוֹר. נֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ עַל-חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל-נִשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ. וְעַל נִסֶּיךָ
שֶׁבְּכָל-יוֹם עִמָּנוּ וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת
עָרֵב וְבִקְרָ וְצָהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ.
וְהַמְּרַחֵם כִּי לֹא-תָמוּ חֲסָדֶיךָ. מַעֲוֹלָם קִיַּינוּ לָךְ:

On חנוכה add:

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת
וְעַל הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:
בַּיָּמִי מִתְּתִיָּהוּ בֶן-יִחוּזָן הַכֹּהֵן הַחֲשֹׁמוֹנָאִי וּבָנָיו. כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ
וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ. וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עָמְדָתָּ
לָהֶם בַּעֲצַת צָרָתָם. רַבָּת אֶת-רִיבָם דָּגַת אֶת-דִּינָם מִסָּרָתָּ
גְּבוּרִים בְּיַד חֲלָשִׁים וְרַבִּים בְּיַד מְעֻטִּים. וְלָךְ עָשִׂיתָ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ. וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה
כְּהַיּוֹם הַזֶּה. וְאַחֲרַי כֵּן בָּאוּ בָנֶיךָ לְדַבֵּר בֵּיתְךָ וּפָנוּ אֶת-

THANKSGIVING FOR THE DAILY MANIFESTATIONS
OF GOD'S LOVE

We thank Thee who art the Lord our God and the God of our fathers, the God of all mankind. Thou art the stronghold of our lives, the shield of our salvation, in every generation. We thank Thee and declare Thy praise for our lives which are in Thy hands, and for our souls which are entrusted to Thee, and for Thy miracles which are daily with us, and for Thy wonders and kindnesses at all times, evening, morn and noon. O Thou who art good, Thy mercies never fail; O merciful One, Thy lovingkindnesses never cease. We have ever hoped in Thee.

On Hanukkah add:

We thank Thee for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by Thee, and for the wars which Thou didst wage for our fathers in days of old, at this season.

In the days of the Hasmonean, Mattathias, son of Johanan, the Priest, and his sons, when the ungodly Hellenist power rose up against Thy people Israel to force them to disregard Thy Torah, and to transgress the statutes of Thy will, Thou in Thine abundant mercy didst rise up for them in the time of their trouble; Thou didst plead their cause and judge their suit; Thou didst deliver the strong into the hands of the weak, the many into the hands of the few. For Thyself Thou didst make a great and holy name in Thy world, and for Thy people Israel Thou didst work a great deliverance as at this day. Thereupon Thy children came into the inner

הִכְלֵךְ וְטַהֲרוּ אֶת־מִקְדָּשְׁךָ וְהַדְלִיקוּ גִירוֹת בְּחִצּוֹת קִדְשֶׁךָ
וְקַבְעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלָיו לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:
וְעַל־כֵּלָם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֶךָ מִלְּבָנוּ תָּמִיד
לְעוֹלָם וָעֶד:

On שבת שובה add:

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ:
וְכָל חַיִּים יוֹדוּךָ סֶלָה. וַיְהַלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת.
הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה: בָּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ
וְלֶךְ נָא לְהוֹדוֹת:

PRAYER FOR WELFARE AND PEACE

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חַן וְחֶסֶד וּרְחֻמִּים עָלֵינוּ
וְעַל־כָּל־יִרְאֵי שְׁמֶךָ: בְּרַכְּנוּ אֲבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְתָּ־לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצִדְקָה וּבִרְכָּה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמֶּךָ יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים
בְּרַב־עֹז וְשְׁלוֹם:

On שבת שובה add:

בְּסִפּוֹר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרֻסָּה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:
בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשְּׁלוֹם:

shrine of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praise to Thy great name.

For all this, O our King, mayest Thou ever be blessed and glorified.

On the Sabbath of Penitence add:

Mayest Thou inscribe for a happy life all who have entered Thy covenant.

Everything that lives shall thank Thee and praise Thee in truth, O God of our salvation and help. Blessed be Thou, O Lord, who art good, and to whom it is fitting to give thanks.

PRAYER FOR WELFARE AND PEACE

Grant peace, welfare, blessing, grace, lovingkindness and mercy to us and to all who revere Thee. Bless us, O our Father, one and all, with the light of Thy countenance; for by the light of Thy countenance Thou hast given us, O Lord our God, the Torah of life, gracious love, charity, blessing, mercy, life and peace; and may it be good in Thy sight to bless Thy people Israel and all the other peoples with abundant strength and peace.

On the Sabbath of Penitence add:

In the book of life, blessing, peace and ample sustenance may we and all Thy people Israel be inscribed before Thee for a happy life and for peace.

Blessed be Thou, O Lord, Author of Peace.

The following may be said as an alternative to the Amidah:

GOD THE GIVER OF THE SABBATH

מִגֵּן אֲבוֹת בְּדָבָרוֹ.
מְבַלְבֵּל חַיִּים בְּמֵאמָרוֹ.
הָאֵל הַקְּדוֹשׁ שְׁאִין בְּמַהוּ.
הַמְּנִיחַ לַעַמּוֹ בְּיוֹם שַׁבַּת קִדְּשׁוֹ.
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחָד.
וְנוֹדָה לְשִׁמּוֹ בְּכָל־יוֹם תָּמִיד מֵעַין הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת. אֲדוֹן הַשָּׁלוֹם.
מְקַדֵּשׁ הַשַּׁבָּת. וּמְבָרֵךְ שְׁבִיעִי.
וַמְּנִיחַ בְּקִרְשָׁה לָעַם מִדְּשָׁנֵי עֲנָנ.
זָכָר לַמַּעֲשֵׂה בְּרֵאשִׁית:

*For readings on "The Sabbath," see Supplement,
pages 262-283.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ
בְּמִצְוֹתָיִךְ וְתָן חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׂבַעֲנוּ מִטוֹבֶךָ וְשִׂמְחָנוּ
בִּישׁוּעָתֶךָ וְטַהַר לִבֵּנוּ לְעִבְרָךְ. בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קִדְּשֶׁךָ. וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל
מִמִּדְּשֵׁי שְׁמֶךָ: בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

The following may be said as an alternative to the Amidah:

GOD THE GIVER OF THE SABBATH

He with His word was a shield to our fathers,
And by His bidding He sustains all that live,
The holy God, like whom there is none,
Who gives rest to His people on His holy Sabbath day,
For He has shown them His favor in granting them
repose.

Him we will serve with veneration and awe,
And to His name we will constantly give thanks,
Every day with the blessing that befits it.
He is the God to whom thanks are due, the Lord of
peace;

He hallows the Sabbath and blesses the seventh day.
He gives sanctified rest to the people on whom
He lavishes delight,
In remembrance of the creation.

*For readings on "The Sabbath," see Supplement,
pages 262-283.*

Our God and God of our fathers, accept our rest.
Sanctify us by Thy commandments and grant that our
portion be in Thy Torah. Satisfy us with Thy good-
ness, and make us rejoice in Thy salvation. Purify
our hearts to serve Thee in truth, and, in Thy gracious
love, O Lord our God, grant that we keep Thy holy
Sabbath as a heritage, and that Israel, who hallow
Thy name, may rest thereon. Blessed be Thou, O
Lord, who hallowest the Sabbath.

Read some selection from the Supplement appropriate to the theme of the sermon or to the special character of the Sabbath.

MEDITATION BEFORE KIDDUSH

The added zest and joy in life which we experience in the religious observance of the Sabbath bear witness to the grace of God, the Source of our salvation. We therefore bless God on the Sabbath over a goblet of wine, for, like wine, the Sabbath "cheers the heart of man." Both the wine and the Sabbath bespeak for us the happiness that comes to those who trust in God's goodness and love. Let us then gratefully hallow the Sabbath by banishing care and anxiety from our hearts, and filling them with thanks for the innumerable blessings that He has lavished upon us.

קדוש

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַנֶּפֶשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ

בְּמִצְוֹתָיו וְרָצָה בָּנוּ. וְשָׁבַת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן

הַנִּחְיָלָנוּ וּזְכוֹנוֹ לְמַעֲשֵׂה בְּרָאשִׁית. כִּי הוּא יוֹם תְּחִלָּה

לְמִקְרָאֵי קֹדֶשׁ זָכָר לַיְצִיאַת מִצְרָיִם. כִּי אוֹתָנוּ קִרְבָּתָךְ

לְעִבּוּדְךָ וְשָׁבַת קִדְּשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הַנִּחְלָתָנוּ:

בְּרוּךְ אַתָּה יי מְקַדֵּשׁ הַשָּׁבֶת:

For "Prayers for Occasions in Personal Life," see Supplement, pages 490-503.

Read some selection from the Supplement appropriate to the theme of the sermon or to the special character of the Sabbath.

MEDITATION BEFORE KIDDUSH

The added zest and joy in life which we experience in the religious observance of the Sabbath bear witness to the grace of God, the Source of our salvation. We therefore bless God on the Sabbath over a goblet of wine, for, like wine, the Sabbath "cheers the heart of man." Both the wine and the Sabbath bespeak for us the happiness that comes to those who trust in God's goodness and love. Let us then gratefully hallow the Sabbath by banishing care and anxiety from our hearts, and filling them with thanks for the innumerable blessings that He has lavished upon us.

KIDDUSH

Blessed be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Blessed be Thou, O Lord our God, King of the universe, who hast hallowed us with Thy precepts, and hast been gracious to us and given us in love and grace the heritage of the Sabbath, a memorial of the creation. The Sabbath is also first among the days of holy convocation that recall the Exodus from Egypt. Thou hast brought us nigh to Thy service, and in love and grace hast given us the heritage of Thy holy Sabbath. Blessed be Thou, O Lord, who hallowest the Sabbath.

For "Prayers for Occasions in Personal Life," see Supplement, pages 490-503.

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
שָׁמַח לָנוּ תּוֹרַת אֱמֶת וַחַי עוֹלָם נָטַע בְּתוֹכֵנוּ:
וְאֶנְחֵנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל
וּשְׂכֵינָת עֹזוֹ בַּגִּבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת
מִלֵּכְנוּ אָפֶס זִילְתּוֹ. בְּכָתוּב בְּתוֹרָתוֹ. וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת
אֶל-לִבָּבָהּ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
מִתַּחַת אֵין עוֹד:

Read the following or the interpretive version, page 60:

עַל-כֵּן נִקְוָה לָהּ יי אֱלֹהֵינוּ לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת
עֹזָה. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוּן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכַל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אֶרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּבֵל כִּי-לָהּ תִּכְרַע כָּל-בָּרָךְ תִּשָּׁבַע כָּל-לְשׁוֹן: לִפְנֵיהָ יי
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּל־
אֶת-עַל מַלְכוּתָהּ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלָהּ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד: בְּכָתוּב
בְּתוֹרָתָהּ. יי יִמְדֵךְ לְעוֹלָם וָעֶד: וַנֹּאמֶר. וְהָיָה יי לְמֶלֶךְ עַל-
כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וּשְׁמוֹ אֶחָד:

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

It is for us to praise the Lord of the universe, to acclaim the greatness of the Creator, who gave us the Torah of truth and planted eternal life within us.

We bend the knee and offer worship and allegiance to the Supreme King of kings, the Holy One, blessed be He.

It is He who stretched forth the heavens and laid the foundations of the earth. The seat of His glory is in the heavens above, and the abode of His might is in the loftiest heights. He is our God; there is none else. In truth, He is our King; there is none besides Him, as it is written in His Torah: Know this day and take to heart that the Lord is God in heaven above and upon the earth beneath; there is none else.

Read the following or the interpretive version, page 60:

We therefore hope in Thee, O Lord our God, that we may soon behold the glory of Thy might, that Thou banish the abominations from the earth and utterly cut off the false gods, that the world be perfected under Thine almighty kingdom, that all mankind call upon Thy name, and the wicked of the earth be turned to Thee. Let all the inhabitants of the world know and acknowledge that to Thee every knee should bend, every tongue swear allegiance. Before Thee, O Lord our God, let them kneel and fall prostrate, and to Thy glorious name let them give honor. Let them all accept the yoke of Thy kingdom, and do Thou hasten to reign over them for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: The Lord shall reign for ever and ever. And it is said: The Lord shall be King over all the earth; on that day shall the Lord be one and His name one.

INTERPRETIVE VERSION

We therefore hope in Thee, O Lord our God, and in the coming of Thy kingdom, when Thy unity and supremacy will be realized throughout the world, and all men will be bound together in a common fealty to Thy law of righteousness. On that day men will be ashamed of that exclusive and arrogant self-worship whereby nations, races and religious communions profane Thy name. They will all renounce such idolatries and acknowledge Thy sole sovereignty, O God of the spirits of all flesh. Then will men recognize, in the soul of every nation, race and religion, a manifestation of Thy divine spirit and will accord to every human society the equal right to serve Thee with whatever gifts Thou hast bestowed upon it. Nation will not lift up sword against nation, neither will men learn warfare any more. For the earth shall be filled with the knowledge of Thee, as the waters cover the sea.

O Sovereign of the world, Thou hast taught us of the house of Israel to declare Thy unity from day to day. Teach us also to affirm Thy unity and Thy sovereignty over us in deed as well as in word, that our loyalty to our kin, our folk and our country may ever express itself in consonance with our supreme loyalty to Thee, the Father of all men. Be it our glory so to conduct our communal and national life as to make manifest Thy kingship over all men and nations and to speed the day of which it has been said: The Lord shall be King over all the earth; on that day shall the Lord be one, and His name one.

Before the mourners' Kaddish, the Reader recites one of the following prayers:

(1)

O Thou Eternal One, who in every generation revealest Thyself anew in the souls that come from Thee, we know that every one created in Thine image is precious in Thy sight. All that we have experienced of Thy goodness, grace, and love has come to us through the men and women whose lives have touched our own.

Thou, O our Father, hast provided solace for those who mourn. If they but turn to Thee, they will find that in Thee the dead still live; that those qualities which have made the souls of the departed so dear to their survivors have not lost their power or virtue; that life can still reveal the divine love which the mourners once experienced in the cherished companionship of the departed. Grief passes, but the sacred memories of beloved souls remain to inspire and hallow our lives and to strengthen our faith in Thee, O Eternal One.

Let those in this congregation who today mourn the loss of loved ones rise and attest their faith in Thee by hallowing Thy name.

(2)

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, to Thine all wise care do we commit the souls of our dear ones who have departed from this earth. Grant to those who mourn, the healing power of Thy consolation. Quicken by Thy holy word those bowed in sorrow. Like all the faithful in Israel who have gone before, may they ever labor in Thy Torah and acknowledge the sway of Thy kingdom on earth.

In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to glorify and sanctify Thy holy name.

(3)

*To be said in behalf of mourners on the Sabbath following
their bereavement*

יְיָ אֱלֹהֵינוּ אֲשֶׁר בִּידֶךָ נִפְשׁ כָּל־חַי וָרוּחַ כָּל־בֶּשֶׂר־אִישׁ.
לָךְ עֵינֵינוּ מִיחֲלוֹת אִם בְּדַמְעוֹת אִם בְּשִׂמְחוֹת. כִּי לְעוֹלָם
לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ. חֲסִדֶךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנוּ: גַּם
כִּי גִלְךָ בָּגִיא צִלְמוֹת לֹא־נִירָא רָע. כִּי־אַתָּה עֲמָנוּ. שְׁבֻטֶךָ
וּמִשְׁעֲנֹתֶךָ הִמָּה יִנְחֲמֵנו: אַתָּה יְיָ גִּהֲלֹת אֶת (עֲבָדֶךָ)
(אַמְתָּךְ). אֶל בֵּית (עוֹלָמוֹ) (עוֹלָמָהּ). עֲשֵׂה (עֲמֹ)
(עֲמָה) כְּרֹב חֲסִדֶךָ. וְתֵן (חֶלְקוֹ) (חֶלְקָהּ) בְּחַיִּים (וְגוֹרְלוֹ)
(וְגוֹרְלָהּ) בְּנֻעִימִים. וְיִהְיֶה נָא זָכָר (שְׁמוֹ) (שְׁמָהּ) לְבִרְכָּהּ
וּלְמִשִּׁיב נֶפֶשׁ (לְאַבְלִיוֹ) (לְאַבְלֶיהָ) וְיָכִין לָבָם לְהַחְזִיק
בְּאַמוּנָה וּלְלַכֵּת בְּאַרְח צִדְקָה וּמִשְׁפָּט וּמִיִּשְׁרִים: וְאַתָּה יְיָ
הַבֵּט וּרְאֵה מֶרֶת נֶפֶשָׁם. וְהֵאָר חֶשְׁכָם. וְשִׁלֵּם נְחוּמִים לָהֶם
כְּמוֹ שְׁכָתוֹב. כָּאִישׁ אֲשֶׁר אָמוּ תִנְחֲמֵנוּ. כֵּן אֲנִכִּי אֲנַחֲמָכֶם:
לֹא־יָבוֹא עוֹד שְׁמֶשֶׁךָ וִירַחֶךָ לֹא יֵאָסֶף. כִּי יְיָ יִהְיֶה לָּךְ
לְאוֹר עוֹלָם וְשִׁלְמוֹ יָמֵי אָבְלֶיךָ:

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי־בָרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל בְּעָגְלָא וּבְזִמְן קָרִיב. וְאָמְרוּ אַמֵּן:

(3)

*To be said in behalf of mourners on the Sabbath following
their bereavement*

O eternal God, in whose hand are the souls of all living and the spirits of all flesh, to Thee we direct our eyes, whether in grief or in joy; for Thou dost never withdraw Thy tender mercies from us, but dost continually sustain us with Thy grace and Thy truth. Though we walk through the valley of the shadow of death, we will fear no evil, for Thou art with us; Thy rod and Thy staff, they will comfort us. Thou, O Lord, hast taken to his (her) eternal home Thy servant Manifest to (him) (her), we beseech Thee, Thine infinite mercy, so that (his) (her) portion may be in life everlasting. Do Thou also grant that the memory of (his) (her) life and (his) (her) goodness may prove a blessing and comfort to those who mourn for (him) (her). May it incline their hearts to remain firm in their faith, and to walk in the paths of righteousness and of loving service. Deign, O most merciful God, to regard all who are bereaved and to consider their grief of spirit. Cheer their darkness and bring consolation to them and to all sorrowing hearts. As it is said: As one whom his mother comforts, so will I comfort you. Your sun shall no more go down, neither shall your moon withdraw itself; for the Lord shall be your everlasting light, and the days of your mourning shall be ended.

MOURNERS' KADDISH

Glorified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily and soon, and say ye, Amen.

Congregation and mourners

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמִי עָלְמִיָּא:

Mourners

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמָה דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל-
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמִיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

HYMNS OF PRAISE TO GOD

*Sing one of the following hymns or one of those in the
Supplement:*

(1)

בְּטָרֵם כָּל-יִצִּיר נִבְרָא:	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ
אֲוִי מָלַךְ שְׁמוֹ נִקְרָא:	לַעֲת נַעֲשֵׂה בְּחַפְצוֹ כָּל
לְבָדוֹ יְמַלּוֹךְ נוֹרָא:	וְאַחֲרֵי כָכֵלּוֹת הַכֹּל
וְהוּא יִהְיֶה בְּתַפְאָרָה:	וְהוּא הִיָּה וְהוּא הוֹה

Congregation and mourners

Let His great name be blessed for ever and to all eternity.

Mourners

Blessed, praised and glorified, exalted, adored and honored, extolled and lauded be the name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and words of solace which are uttered in the world; and say ye, Amen.

May abundant peace and life descend from heaven upon us and upon all Israel; and say ye, Amen.

May He who makes peace in His heights bring peace upon us and upon all Israel; and say ye, Amen.

HYMNS OF PRAISE TO GOD

Sing one of the following hymns or one of those in the Supplement:

(1)

Lord of the world, He reigned alone
While yet the universe was naught;
When by His will all things were wrought,
Then first His sovran name was known.

And when the All shall cease to be,
In dread lone splendor He shall reign.
He was, He is, He shall remain
In glorious eternity.

וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה:
 בְּלִי רֵאשִׁית בְּלִי תְּכֵלִית וְלֹו הָעֹז וְהַמְשָׁרָה:
 וְהוּא אֵלִי וְחִי גֹאֲלִי וְצוּר חֲבִלִי בְּעֵת צָרָה:
 וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
 בְּיָדוֹ אֶפְקִיד רוּחִי בְּעֵת אִישָׁן וְאֶעִירָה:
 וְעַם-רוּחִי גִוְיָתִי יְיָ לִי וְלֹא אֵירָא:

(2)

יִגְדֵּל אֱלֹהִים חַי וְיִשְׁתַּבַּח.
 נִמְצָא וְאֵין עֵת אֶל-מְצִיאוֹתוֹ:
 אֶחָד וְאֵין יְחִיד כְּיַחֲדוֹ.
 נִעְלָם וְגַם אֵין סוּף לְאַחֲדוֹתוֹ:
 אֵין לּוֹ דְּמוּת הַגּוֹף וְאֵינוֹ גּוֹף.
 לֹא נִעְרַךְ אֵלָיו קִדְשָׁתוֹ:
 קִדְמוֹן לְכָל-דְּבָר אֲשֶׁר נִבְרָא.
 רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
 הֵנוּ אֲדוֹן עוֹלָם. לְכָל-נוֹצֵר
 יוֹרָה גִּדְלָתוֹ וּמַלְכוּתוֹ:

For He is one, no second shares
His nature or His onliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life when'er I crave.

I place my soul within His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

(2)

The living God O magnify and bless,
Transcending time and here eternally.

One Being, yet unique in unity;
A mystery of Oneness measureless.

Lo! form or body He has none, and man
No semblance of His holiness can frame.

Before creation's dawn He was the same;
The first to be, though never He began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,

שָׁפַע נְבוֹאָתוֹ נִתְּנוּ אֶל

אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד.

נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ:

תּוֹרַת אֱמֶת נָתַן לַעֲמּוֹ אֵל.

עַל־יַד נָבִיאָו נֶאֱמַן בֵּיתוֹ:

לֹא יַחְלִיף הָאֵל וְלֹא יָמִיר

דָּתוֹ לַעֲוֹלָמִים לְוֹלָתוֹ:

צוּפָה וַיִּוָּדַע סִתְּרִינוּ.

מִבֵּיט לְסוֹף דָּבָר בְּקִדְמוּתוֹ:

גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ.

יִתֵּן לְרָשָׁע רָע כְּרָשָׁעָתוֹ:

יִשְׁלַח לְקֹץ יָמָיו נֶאֱלָתוֹ.

לְפִדּוֹת מַחֲכֵי קֹץ יִשׁוּעָתוֹ:

חַיִּים מְכַלְכֵּל אֵל בְּרַב חֶסֶדּוֹ.

בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ:

And through His chosen, glorious sons exprest
In prophecies that through their lips are poured.

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.

This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave He never will amend,
Nor ever by another Law replace.

Our secret things are spread before His face;
In all beginnings He beholds the end.

The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.

Redemption He will send at end of days,
And all the faithful to salvation lead.

God feeds the living from His ample store
In His abundance of almighty love.

Then blessed be His name, all names above,
And let His praise resound for evermore.

שחרית לשבת

SABBATH MORNING SERVICE

שחרית לשבת

On putting on the סליח say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצֵת:

THE JOY OF COMMUNAL WORSHIP

מִה־טָבוֹ אֶהְיֶה יַעֲקֹב מִשְׁכַּנְתִּיךָ יִשְׂרָאֵל:

וְאֲנִי בְּרַב חֲסִדֶּךָ אָבוֹא בִּיתְּךָ

אֲשֶׁתַּחֲנֶה אֶל־הֵיכַל קִדְּשְׁךָ בִּירְאָתְךָ:

יְיָ אֶהְבֵּתִי מִעוֹן בִּיתְּךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ:

וְאֲנִי אֲשֶׁתַּחֲנֶה וְאֶכְרַע אֶכְרַכָּה לִפְנֵי־יְיָ עֲשֵׂי:

וְאֲנִי תַפְלְתִּי לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בְּרַב־חֲסִדֶּךָ

עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ:

SABBATH MORNING SERVICE

On putting on the Tallith say:

Blessed be Thou, O Lord our God, King of the universe,
who hast hallowed us by Thy precepts and hast bidden us to
enwrap ourselves in the fringed garment.

THE JOY OF COMMUNAL WORSHIP

How fair are your tents, O Jacob,
Your tabernacles, O Israel!

As for me, by Thine abundant grace, I enter Thy
house;

I worship at Thy holy temple in awe of Thee.

O Lord, I love to abide in Thy house,
The place where Thy glory dwells.

I will therefore worship and bow down,
I will kneel before the Lord, my Maker.

O let my prayer come before Thee, O Lord, at a time
of grace.

God, in Thine abundant kindness, answer me with Thy
saving truth.

YEARNING FOR GOD

Read one of the following prayers:

(1)

תהלים מ"ב, א'-ו'

כָּאֵיל תַּעְרֹג עַל-אַפִּיקֵי מַיִם.
 כֵּן נַפְשִׁי תַּעְרֹג אֵלֶיךָ אֱלֹהִים:
 צִמְאָה נַפְשִׁי לֵאלֹהִים לֵאלֹהֵי חַי.
 מִתִּי אָבוֹא וְאֶרְאָה פְּנֵי אֱלֹהִים:
 הִיטָה-לִּי דְמַעְתִּי לֶחֶם יוֹמָם וְלַיְלָה.
 בְּאָמַר אֵלַי כָּל-הַיּוֹם אֵיךְ אֱלֹהֶיךָ:
 אֵלֶּה אֲזַכְּרָה וְאֶשְׁפָּכָה עָלַי נַפְשִׁי.
 כִּי אֶעְבֹּר בַּסָּף אֲדִידִם עַד-בֵּית אֱלֹהִים.
 בִּקּוֹל-רִנָּה וְתוֹדָה הִמּוֹן חוֹגֵג:
 מִה-תִּשְׁתַּחֲוֶה חַי נַפְשִׁי.
 וּתְהִימֵי עָלַי.
 הוֹחֲלִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ
 יְשׁוּעוֹת פְּנִיּוֹ:

(2)

שֹׁחַר אֲבִקָּשָׁךְ צוּרִי וּמִשְׁגָּבִי
 אֶעֱרֹךְ לְפָנֶיךָ שַׁחֲרִי וְגַם עֶרְבִי:
 לְפָנֶיךָ גִּדְּלָתְךָ אֶעֱמִד וְאֶבְהֵל
 כִּי עֵינֶיךָ תִּרְאָה כָּל מַחְשְׁבוֹת לְבִי:

YEARNING FOR GOD

Read one of the following prayers:

(1)

Psalm 42: 1-6

As a deer longs for the water-courses,
So my spirit longs for Thee, my God.
My soul thirsts for God, for the living God,
'When shall I come and appear before God?'
My tears have been my food day and night,
While men say to me all day long, 'Where is your God?'
These things I remember and pour out my very soul,
How I used to pass on with the throng, and lead them
to the house of God.
Why art Thou downcast, O my soul,
And why dost Thou moan within me?
Wait for God, for I shall again be thanking Him
For His saving presence.

(2)

Thee at the dawn I seek,
My Rock and my High Tower;
In prayer to Thee I speak
At morn and evening hour.
In Thy majestic presence,
I'm filled with shame and awe;
Thine eye that sees all essence
Discerns my every flaw.

מִה־זֶה אֲשֶׁר יוּכַל הַלֵּב וְהַלְשׁוֹן
 לַעֲשׂוֹת וּמִה־כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי:
 הִנֵּה לְךָ תֵּיטֵב וּמֵרֶת אֲנוּשׁ עַל־כֵּן
 אוֹדְךָ בְּעוֹד תְּהִיָּה נִשְׁמַת אֱלֹהִים בִּי:

(3)

לְשׁוֹנִי כּוֹנֵנֶת	אֱלֹהִי וּתְבַחֲרֵהוּ
בְּשִׁירִים שְׁשֻׁמָּת	בְּפִי טוֹב מִמִּסְחָר
וְלִי גֵרוֹן תָּתֶה	בְּקִרְאִי לֹא נָחֵר.
וּנְגִידָךְ כּוֹנֵנֶת	צָעֲדִי מִמִּשְׁחָר
וַיִּצְרֵי הַלְבֵּנֶת	כְּמוֹ צֶמֶר צָחָר
וְלָכֵן לֹא שָׁתֶה	לְבָבִי בִי סִחְרָחֵר.
הִיָּה סִתְרִי עֲתָה	כְּאֶתְמוּל וּכְמָחָר
מִגְנֵי אֶתָּה	אֱלֹהִי אֵל תִּאֲחָר.

(4)

לְבָבִי מְקוֹמָךְ וְאֶתָּה מְקוֹמִי
 בּוֹכְרֶךְ אֶהְלֵל בְּלִילִי וַיּוֹמִי.
 שְׂבַחְךָ קְדוּשִׁי עֲטָרֶת לְרֹאשִׁי
 וּרְפָאוֹת לְנַפְשִׁי וְשִׁקּוֹי לְעַצְמִי.

What then can heart avail
And what the human tongue?
Yea, spirit and soul must fail
To tell Thy praise in song.
Yet Thou dost condescend
To hearken to man's praise;
Therefore until life end
I'll sing Thee thankful lays.

(3)

Thou knowest my tongue, O God,
Fain would it bring
A precious gift — the songs
Thou makest me sing!
Thou guidest my steps from of old;
If boon too high
I ask — Thou gavest me speech,
Spurn not my cry!
My thought hast Thou made pure
As whitest fleece;
Thou wilt not that mine heart
Shall ne'er have peace.
O, be my refuge now,
Even as of yore.
My God, my Savior, Thou —
Tarry no more!

(4)

Thou dwellest in me, and I dwell in Thee;
By day and by night Thy praise I recite.
To tell of Thy fame gives a crown to my name,
Adds health to my soul, to my body adds might.

מִהֵנָּה בְּאוֹרֶךְ לְנֶכַח דְּבִירֶךְ
 וּמֵהוּד יִקְרֶךְ לְבוּשֵׁי וְעֶצְמִי.
 וְאַשְׁמַח בְּעֶבְדְּךָ בְּעֶמְדִי לְגִגְדֶּךָ
 וְאַשְׁמַח בְּפִתְחֶךָ בְּחֶסֶדְךָ שְׁלוֹמִי.
 אֱלֹהֵי כְבוֹדְךָ סְבִיבִי וְחֶסֶדְךָ
 וְחֶפְצִי רְאוּתְךָ וְלֹא בְחִלּוֹמִי.
 לֵךְ תַּאֲוֹתִי בְּחַיֵּי וּמוֹתִי
 וְחֶפְצִי עֲלוֹתִי לְגִבְהֵי מְרוֹמִי:

For "Prayers for Silent Devotion or Congregational Reading," see Supplement, pages 236-261.

ATTRIBUTES OF GOD

Reader and Congregation

בְּרוּךְ הוּא:	בְּרוּךְ שֶׁאָמַר וַהֲיָה הָעוֹלָם.
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ עוֹשֶׂה בְּרָאשִׁית.
בְּרוּךְ הוּא:	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה.
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ גּוֹזֵר וּמְקַיֵּם.
בְּרוּךְ הוּא:	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ.
בְּרוּךְ שְׁמוֹ:	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת.
בְּרוּךְ הוּא:	בְּרוּךְ מוֹשְׁלֵם שְׂכָר טוֹב לִירְאָיו.

By Thy light I repair to Thy house with my prayer,
Clad in Thy glory that shines from above.
Standing before Thee, 'tis bliss to adore Thee,
To thrill at Thy power, to joy in Thy love.

Wherever I face, I see signs of Thy grace.
I yearn to behold Thee but not as in dream.
While I live, my desire to Thee does aspire;
When I die, may I rise to Thy heaven supreme.

For "Prayers for Silent Devotion or Congregational Reading," see Supplement, pages 236-261.

ATTRIBUTES OF GOD

Reader and Congregation

Blessed be He who spoke, and the world came into being;	Blessed be He.
Blessed be the Creator of the universe;	Blessed be His name.
Blessed be He who promises and fulfils;	Blessed be He.
Blessed be He who decrees and executes;	Blessed be His name.
Blessed be He who has compassion on the world;	Blessed be He.
Blessed be He who has compassion on His creatures;	Blessed be His name.
Blessed be He who gives a good reward to those who serve Him in piety;	Blessed be He.

בְּרוּךְ מַעֲבִיר אֶפְלָה וּמָבִיא אוֹרָה. בְּרוּךְ שְׁמוֹ:

בְּרוּךְ שְׁנַתְּנוּ שַׁבַּת מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל. בְּרוּךְ הוּא:

בְּרוּךְ חַי לְעַד וְקַיָּים לְנֶצַחַת. בְּרוּךְ שְׁמוֹ:

בְּרוּךְ פּוֹרֵה וּמַצִּיל. בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל הָאֵב

הַרְחֵמְנוּ מִמָּהֲלָל בְּפִי עַמּוֹ. מְשַׁבַּח וּמִפְאָר בְּלִשׁוֹן חֲסִידָיו

וּבַעֲבָדָיו: בְּשִׁבְחוֹת וּבְזִמְרוֹת בְּנִדְלָה וּבְשִׁבְחָהּ וּבְפִאָרָהּ

וּבְזִכִּיר שְׁמָהּ וּבְמַלִּיכָהּ מִלְּפָנֵינוּ אֱלֹהֵינוּ. יְחִיד חַי הָעוֹלָמִים.

מֶלֶךְ מְשַׁבַּח וּמִפְאָר עַד־יְעַד שְׁמוֹ הַגָּדוֹל: בְּרוּךְ אַתָּה

יְיָ מֶלֶךְ מָהֲלָל בַּתְּשֻׁבּוֹת:

Read one or more of the following Psalms:

GOD MANIFEST IN NATURAL AND MORAL LAW

הַלִּים י"ט

הַשָּׁמַיִם מְסֻפָּרִים כְּבוֹד-אֵל וּמַעֲשֵׂה יָדָיו מִגִּיד הֶרְקִיעַ:

יוֹם לַיּוֹם יִבָּיעַ אָמַר וּלְלִילָה לְלִילָה יִחְוֶה-דָּעַת:

אֵין-אָמַר וְאֵין דְּבָרִים בְּלִי נִשְׁמַע קוֹלָם:

בְּכָל-הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תֵּבֵל מְלִיהֶם

לשמש שם אהל בהם:

והוא כחתן יצא מחפתו ישיש כגבור לרוץ ארח:

מקצה השמים מוצאו ותקופתו על-קצותם

ואין נסתר מחמתו:

תורת יי תמימה משיבת נפש

עדות יי נאמנה מחכימת פתי:

פקודי יי ישרים משמחי-לב

מצות יי ברה מאירת עינים:

יראת יי טהורה עמדת לעד

משפטי-יי אמת צדקו יחדו:

הנחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים:

גם-עבדך נוהר בהם בשמךם עקב רב:

שגיאות מי-יבין מנסתרות נקני:

גם מזדים חשך עבדך אל-ימשלו-בי

אז איתם ונקיתי מפשע רב:

יהיו לרצון אמרי פי והגיון לבי לפניה.

יי צורי וגאלי:

In them has He pitched a tent for the sun.

It is like a bridegroom coming out of his chamber,
Like an athlete rejoicing to run his course.

Its going forth is from the end of the heaven,
And its circuit returns to the end thereof,
And there is nothing hidden from its heat.

The law of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy, teaching
the simple man wisdom.

The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is clear, enlightening
the eyes.

Reverence for the Lord is pure, enduring forever;
The judgments of the Lord are true, they are
righteous altogether.

More to be desired are they than gold, yea than much
fine gold;
Sweeter also than honey, than the drippings of
honeycombs.

Though Thy servant is careful with them —
And for keeping them the reward is great —
Who can discern errors?
Cleanse Thou me from hidden faults.

Keep back Thy servant also from willful sins,
That they may not have dominion over me;
Then shall I be blameless,
And I shall be clear of great transgression.

May the words of my mouth and the meditation of
my heart be acceptable before Thee,
O Lord, my Stronghold, and my Redeemer.

GOD CARES FOR THE RIGHTEOUS.

תהלים ל"ד

אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת . תָּמִיד תִּהְלֶתוּ בְּפִי:

בְּיָ תִתְהַלֵּל נַפְשִׁי וְשָׁמְעוּ עֲנָוִים וַיִּשְׁמְחוּ:

גִּדְלוּ לַיְיָ אֶתִּי וְנִרְוַמָּה שְׁמוֹ יַחְדָּו:

דֶּרֶשְׁתִּי אֶת־יְיָ וְעָנֵנִי וּמְכַל־מְגוֹרוֹתִי הִצִּילְנִי:

הִבִּיטוּ אֵלָיו וְנִהְרֻוּ וּפָנִיהֶם אֶל־יַחֲפָרוּ:

זֶה עָנִי קָרָא וַיִּשְׁמַע וּמְכַל־צָרוֹתָיו הוֹשִׁיעֻו:

חָנָה מִלְּאֶדֶךָ־יְיָ סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:

טַעֲמוּ וּרְאוּ כִי־טוֹב יְיָ אֲשֶׁר־יִגְבֹּר יַחֲסֶה־בוֹ:

יִרְאוּ אֶת־יְיָ קְדָשָׁיו כִּי־אִיזוֹ מַחְסוֹר לִירְאָיו:

כְּפִירִים רָשׁוּ וַרְעִבוּ וְדָרְשִׁי יְיָ לֹא־יִחָסְרוּ כָל־טוֹב:

לְכוּ־בָנִים שְׁמְעוּ־לִי יִרְאֵת יְיָ אֶלְמֹדְכֶם:

מִי־הָאִישׁ הִתְפַּצַּח חַיִּים אֶהֱבֵם יָמִים לְרֹאוֹת טוֹב:

GOD CARES FOR THE RIGHTEOUS.

PSALM 34

I bless the Lord at all times;
His praise is ever in my mouth.

My soul glories in the Lord;
Let the humble hear and be glad.

O exalt the Lord with me,
And let us extol His name in unison.

I sought the Lord and He answered me,
And delivered me from all my fears.

They who have looked to Him are jubilant,
And their faces are not abashed.

This poor man cried, and the Lord heard,
And saved him from all his troubles.

The angel of the Lord camps around them that revere
Him,
And He delivers them.

O test and see how good is the Lord;
Happy the man who takes shelter with Him!

Venerate the Lord, you His holy ones;
For those who venerate Him suffer no want.

Even young lions lack and suffer hunger,
But they who seek the Lord shall not lack any good

Come, children, listen to me,
I will teach you how to revere the Lord.

Who is the man that desires life,
And loves many days in which to see good?

וּשְׁפַתֶּיךָ מִדְּבַר מֶרְמֶה:	נָצַר לְשׁוֹנְךָ מֶרַע
בִּקְשׁ שְׁלוֹם וְרִדְפָהוּ:	סוּר מֶרַע וַעֲשֵׂה-טוֹב
וְאַזְנוֹי אֶל-שׁוֹעֲתָם:	עֵינֵי יי אֶל-צַדִּיקִים
לְהַכְרִית מֵאֶרֶץ זָכָרָם:	פְּנֵי יי בַּעֲשֵׂי רָע
וּמִכָּל-צָרוֹתָם הִצִּילָם:	צַעֲקוּ וַיִּי שָׁמַע
וְאֶת-יָדְכֶאֱרוּם יוֹשִׁיעַ:	קָרוֹב יי לְנִשְׁבָּרֵי-לֵב
וּמִכָּל־ם יִצִּילָנוּ יי:	רַבּוֹת רָעוֹת צַדִּיק
אַחַת מִהֲנֶה לֹא נִשְׁבָּרָה:	שִׁמֵּר כָּל-עַצְמוֹתָיו
וְשִׁנְאֵי צַדִּיק יֶאֱשָׁמוּ:	תָּמוּתָת רָשָׁע רָעָה
וְלֹא יֶאֱשָׁמוּ כָּל-הַחוֹסִים בּוֹ:	פָּדָה יי נַפְשׁ עֲבָדָיו

JOY IN GOD'S SAVING POWER

תהלים ל"ג

לְיִשְׂרָאֵל נְאוּהָ תְהִלָּה:	רָנְנוּ צַדִּיקִים בַּיי
בְּנִבְל עָשׂוֹר וּמְרוֹ-לוֹ:	הוֹדוּ לַיי בְּכֹנֹר

Keep your tongue from evil,
And your lips from speaking guile.

Turn away from evil, and do good;
Seek peace and pursue it.

The eyes of the Lord are toward the righteous,
And His ears are open to their cry.

But the face of the Lord is against them that do evil,
To cut off the remembrance of them from the earth.

When the righteous cry, the Lord hears,
And delivers them from all their troubles.

The Lord is nigh to the broken-hearted,
And saves those who are crushed in spirit.

Though the ills of the righteous be many,
The Lord delivers him from them all,

Guarding all his bones,
So that not one of them is broken.

Evil kills the wicked,
And they that hate the righteous are held guilty.

The Lord redeems the life of his servants,
And all that take shelter with Him are held guiltless

JOY IN GOD'S SAVING POWER

PSALM 33

Sing for joy in the Lord, ye righteous;
For the upright it is fitting to give praise.

Give thanks to the Lord with the harp,
Chant His praise with the ten-stringed lute.

שִׁירוּ לוֹ שִׁיר חֲדָשׁ	הִיטִיבוּ נֶגֶן בְּתִרְעָה:
כִּי־יֵשֶׁר דְּבַר־יְיָ	וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה:
אֶהֱב צִדְקָה וּמִשְׁפָּט	חֶסֶד יְיָ מְלֵאָה הָאָרֶץ:
בְּדִבְרֵי יְיָ שָׁמַיִם נִעֲשׂוּ	וּבְרוּחַ פִּי כָל־צָבָאִם:
כְּנֹס כְּנֹד מִי הַיָּם	נָתַן בְּאוֹצְרוֹת תְּהוֹמוֹת:
יִירָאוּ מִי כָל־הָאָרֶץ	מִמֶּנּוּ יִגֹּדּוּ כָל־יֹשְׁבֵי תֵיבֵל:
כִּי הוּא אָמַר וַיְהִי	הוּא צִוָּה וַיַּעֲמֵד:
יְיָ הַפִּיר עֲצַת גּוֹיִם	הֵנִיא מַחֲשָׁבוֹת עַמִּים:
עֲצַת יְיָ לְעוֹלָם תַּעֲמֵד	מַחֲשָׁבוֹת לְבוֹ לְדֹר וָדֹר:
אֲשֶׁר־יִהְיֶה אֲשֶׁר־יְיָ אֱלֹהָיו	הָעַם בָּחַר לְנִחְלָה לוֹ:
מִשְׁמַיִם הִבִּיט יְיָ	רָאָה אֶת־כָּל־בְּנֵי הָאָדָם:
מִמְּכוֹן־שִׁבְתּוֹ הַשָּׁמַיִם	אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:
הִי־צַר יָחַד לָבָם	הַמִּבִּין אֶל־כָּל־מַעֲשֵׂיהֶם:
אִיזוֹ הַמְּלִיךְ נוֹשָׁע בְּרַב־חַיִל	גִּבּוֹר לֹא־יִנָּצַל בְּרַב־כֹּחַ:

Sing to Him a new song,
Play skillfully to shouts of joy.

For the word of the Lord is right,
And all His work is done in faithfulness.

He loves righteousness and justice;
The earth is full of the lovingkindness of the Lord.

By the word of the Lord the heavens were made,
And all their host by the breath of His mouth.

He gathers the water of the sea as a heap;
He lays up the deeps in storehouses.

Let all the earth revere the Lord;
Let all the inhabitants of the world stand in awe
of Him.

For He but spoke, and it came into being;
He but commanded, and it stood forth.

The Lord annuls the counsel of nations;
He frustrates the designs of peoples.

But the counsel of the Lord stands for ever,
The designs of His heart for all generations.

Happy is the nation whose God is the Lord,
The people whom He has chosen for His portion.

From heaven the Lord looks down;
He beholds all of mankind.

From the place of His abode He gives heed
To all the inhabitants of the earth,

He who fashions the hearts of them all,
Who considers all their doings.

A king is not saved by the size of his army,
Nor is a warrior delivered by sheer strength.

שֶׁקֶר הַסּוֹס לְתַשׁוּעָה	וּבָרַב חִילוֹ לֹא יִמְלֹט:
הִנֵּה עֵין יי אֶל־יִרְאִיו	לְמִיחָלִים לְחֶסֶדוֹ:
לְהַצִּיל מִמּוֹת וּפָשָׁם	וּלְחַיּוֹתָם בְּרָעַב:
וּפָשָׁנוּ חֶכְמָה לִי	עֲזָרְנוּ וּמִגִּנּוּ הוּא:
כִּי־בו יִשְׂמַח לִבֵּנוּ	כִּי בָשָׁם קָדְשׁוֹ בְּטוֹחֵנוּ:
יְהִי־חֶסֶדְךָ יי עָלֵינוּ	כַּאֲשֶׁר יַחְלֵנוּ לָךְ:

JOY IN THE ASSURANCE OF GOD'S JUSTICE

תהלים צ"ב

מְזִמּוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:

טוֹב לְהַדוֹת לִי	וּלְזַמֵּר לְשִׁמְךָ עָלֵינוּ:
לְהַגִּיד בִּבְקָר חֶסֶדְךָ	וְאֲמוּנָתְךָ בִּלְלוֹת:
עָלִי־עָשׂוֹר וְעָלִי־נָבֵל	עָלִי הַגִּיוֹן בְּכִנּוֹר:
כִּי שִׂמְחָתִנִּי יי בְּפַעֲלֶךָ	בְּמַעֲשֵׂי יְדֶיךָ אֲרִנֵּן:
מִה־נָּדְלוֹ מַעֲשֶׂיךָ יי	מְאֹד עָמְקוֹ מִחֻשְׁבְּתֶיךָ:
אִישׁ־בָּעֵר לֹא יֵדַע	וּכְסִיל לֹא־יָבִין אֶת־זֹאת:

Vain is the horse for victory,
Nor by its great strength does it afford escape.

Behold, the Lord has regard for those who
revere Him,

For those who wait for His mercy,

To deliver their soul from death,
And keep them alive in famine.

Our soul has waited for the Lord;
He is our help and our shield.

Yea, in Him our heart rejoices;
We have trusted in His holy name.

Thy lovingkindness, O Lord, be upon us,
Even as we hope in Thee.

JOY IN THE ASSURANCE OF GOD'S JUSTICE

PSALM 92

A PSALM, A SONG FOR THE SABBATH DAY

It is good to give thanks to the Lord,
And to sing praises to Thy name, O Most High,
To proclaim Thy lovingkindness in the morning,
And Thy faithfulness every night,

Upon the ten-stringed lyre and the lute,
To a solemn music on the harp.

For Thou, Lord, hast made me glad through
Thy work;

I sing the praise of the works of Thy hand.

How great are Thy works, O Lord!
How very deep Thy designs!

A stupid man does not know,
Nor does a fool understand this,

בְּפֶרֶחַ רָשָׁעִים כְּמוֹ-עֵשָׂב וַיִּצְצוּ כָל-פָּעֲלֵי אֱוֹן

לְהַשְׁמָדֵם עַד־עַד:

וְאַתָּה מָרוֹם לְעֵלָם יי:

כִּי הִנֵּה אֵיכָיֶךָ יי כִּי-הִנֵּה אֵיכָיֶךָ יֵאָבְדוּ

יִתְפָּרְדּוּ כָל-פָּעֲלֵי אֱוֹן:

צָדִיק בְּתִמְרֵי יִפְרֹחַ כְּאֶרֶץ בְּלִבְנוֹן יִשְׁגֶּה:

שְׁתוּלִים בְּבֵית יי בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנוּבֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:

לְהַגִּיד כִּי-יֵשֶׁר יי צוּרֵי וְלֹא-עוֹלָתָהּ בּוֹ:

GOD'S RULE REACHES BEYOND THE POWER
OF NATURE.

תהלים צ"ג

יי מֶלֶךְ גָּאוֹת לְבָשׁ לְבָשׁ יי עוֹ הַתְּאֵזָר

אֶף-תִּכּוֹן תִּבְל בַּל-תִּמּוֹט:

נָכוֹן כְּסֹאֲךָ מֵאֵז מַעֲוֹלִם אַתָּה:

נִשְׂאוּ נְהָרוֹת יי נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּכִיָּם:

מִקְלוֹת מַיִם רַבִּים אֲדִירִים מְשַׁבְּרֵי-יָם

אֲדִיר בְּמָרוֹם יי:

That when bad men thrive like grass
And evildoers flourish,
It is that they may be destroyed forever.

But Thou art supreme forever, O Lord.

For lo! Thine enemies, O Lord,
For lo! Thine enemies perish;
All evil-doers will be routed.

Good men flourish like palm trees;
They grow like the cedars in Lebanon.

Planted in the temple grounds,
They flourish in the courts of our God.

They yield fruit even in old age;
Fresh and green they remain.

Showing that the Lord is just,
That in my God there is no wrong.

GOD'S RULE REACHES BEYOND THE POWER OF NATURE.

PSALM 93

The Lord reigns, robed with majesty,
The Lord is robed, yea, girded with power;
Indeed, the world is set firm that it cannot be moved.

Thy throne stands firm from of old;
Thou hast been from everlasting.

The floods lift up, O Lord,
The floods lift up their voice,
The floods lift up their roar.

But above the thundering of the vast waters,
The mighty waters, the breakers of the sea,
Mighty is the Lord on high.

עֲדִיתִךָ נֶאֱמָנוּ מָאֵד לְבֵיתֶךָ נֶאֱוָה-קֹדֶשׁ
 יי לְאַרְךָ יָמִים:

CONFIDENCE IN GOD AS THE PROTECTOR
 OF THE WEAK

תהלים קמ"ו

הִלְלוּהָ	הִלְלִי נַפְשִׁי אֶת-יְיָ:
אֶהְלֶלָה יי בְּחַיִּי	אֲזַמְרָה לֵאלֹהֵי בְעוֹדִי:
אֶל-תִּבְטָחוּ בְּנֵדִיבִים	בְּבֶן-אָדָם שָׁאִין לוֹ תְּשׁוּעָה:
תֵּצֵא רוּחוֹ יָשֵׁב לְאֹדְמָתוֹ	בַּיּוֹם הַהוּא אֶכְדּוּ עֲשֹׁתֵנִתּוֹ:
אֲשֶׁר־יִשְׁאֹל יַעֲקֹב בְּעֵזְרוֹ	שִׁבְרוּ עַל-יְיָ אֱלֹהֵיוֹ:
עֲשֵׂה שָׁמַיִם וָאָרֶץ	אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם
הַשֹּׁמֵר אֶמֶת לְעוֹלָם:	
עֲשֵׂה מִשְׁפָּט לַעֲשׂוּקִים	נָתַן לָחֶם לָרַעֲבִים:
יי מִתִּיר אֲסוּרִים	יי פִּקְחַ עוֹרִים:
יי זָקָף כְּפוּפִים	יי אֶהֱב צַדִּיקִים:
יי שֹׁמֵר אֶת-גֵּרִים	יְתוֹם וְאַלְמָנָה יַעֲזִיד
וְדֶרֶךְ רָשָׁעִים יַעֲזוּת:	
יִמְלֹךְ יי לְעוֹלָם	אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר.
הִלְלוּהָ:	

Thy testimonies are very sure
Concerning Thy Temple, Thy holy abode,
O Lord, for all time.

CONFIDENCE IN GOD AS THE PROTECTOR
OF THE WEAK

PSALM 146

Hallelujah!

Praise the Lord, O my soul.

I will praise the Lord while I live;

I will sing praises to my God while I have my being.

Put not your trust in princes,

In man who lacks power to help.

When his breath leaves him, he returns to his earth;

In that very day his thoughts perish.

But happy he whose help is the God of Jacob,

Whose hope is in the Lord his God,

The Creator of heaven and earth,

Of the sea and all that is therein,

Who keeps faith for ever,

Who renders justice to the oppressed,

Who gives bread to the hungry.

The Lord looses the bound;

The Lord gives sight to the blind.

The Lord raises those who are bowed;

The Lord loves the righteous.

The Lord protects the alien;

He upholds the orphan and the widow;

But the way of the wicked He thwarts.

The Lord will reign for ever,

Thy God, O Zion, throughout the ages.

Hallelujah!

GOD, THE LORD OF NATURE, IS ALSO THE
BUILDER OF ISRAEL.

תהלים קמ"ז

הַלְלוּיָהּ

כִּי־טוֹב וּמְרָה אֱלֹהֵינוּ כִּי־נֹעִים נָאוֹה תִהְיֶה:

בָּנָה יְרוּשָׁלַיִם יי גִּדְּחֵי יִשְׂרָאֵל יִכָּנֵס:

הָרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעִצְבוֹתָם:

מוֹנֶה מִסָּפֶר לְכוֹכָבִים לְכֹלֶם שְׁמוֹת יִקְרָא:

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסָּפֶר:

מַעֲוִיד עֲנוּיִם יי מִשְׁפִּיל רָשָׁעִים עַד־אָרֶץ:

עָנוּ לֵי בְתוּדָה וּמָרוּ לֵאלֹהֵינוּ בְּכִנּוּר:

הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִּין לָאָרֶץ מָטָר

הַמְצַמִּיחַ הָרִים חֲצִיר:

נוֹתֵן לְבִהְמָה לַחֲמָה לְבָנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ:

לֹא בְגִבוּרַת הַסּוֹס יִחַפֵּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה:

רוֹצֶה יי אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחִסְדּוֹ:

שֹׁבְחֵי יְרוּשָׁלַיִם אֶת־יי הַלְלֵי אֱלֹהֶיךָ צִיּוֹן:

GOD, THE LORD OF NATURE, IS ALSO THE
BUILDER OF ISRAEL.

PSALM 147

Hallelujah!

Yea, it is good to sing to our God,
Yea, to sing praises is fitting and beautiful.

The Lord builds up Jerusalem;
He gathers in the dispersed of Israel.

He heals the broken-hearted
And binds up their wounds,

He counts the number of the stars;
To all of them He gives their names.

Great is our Lord and mighty in power;
There is no limit to His understanding.

The Lord upholds the humble;
He casts the wicked down to the ground.

Sing to the Lord with thanksgiving;
Sing praises with the harp to our God,

Who covers the heavens with clouds,
Who prepares rain for the earth,
Who makes the grass spring forth on the hills.

He gives to the cattle their food,
And to the young ravens that for which they cry.

Not in the strength of the horse is His delight,
Nor His pleasure in the swiftness of a man.

The Lord takes pleasure in those who revere Him
In those who wait for His mercy.

Adore the Lord, O Jerusalem;
Praise your God, O Zion.

בִּי-חֹזֶק בְּרִיחֵי שְׁעָרָיִךְ בָּרֶךְ בְּגִידְךָ בְּקִרְבְּךָ:
 הַשֵּׁם-גְּבוּלְךָ שְׁלוֹם חֶלֶב חֲסִים יִשְׁבִּיעֶךָ:
 הַשֵּׁלֶם אִמְרָתוֹ אֶרֶץ עַד-מִהֲרָה יְרוּץ דְּבָרוֹ:
 הַנֶּתֶן שְׁלֵג בַּצֶּמֶר כְּפֹר כָּאֶפֶר יִפּוֹר:
 מִשְׁלִיךְ קִרְחוֹ כְּפֶתִים לִפְנֵי קָרְתוֹ מִי יַעֲמֹד:
 יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם יֵשֶׁב רוּחוֹ יִזְלוּ-מֵיָם:
 מִגִּיד דְּבָרָיו לִיעֶקֶב חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל.

הַלְלוּיָהּ:

NATURE AND MAN INVOKED TO ACCLAIM
THEIR CREATOR

תהלים קמ"ח

הַלְלוּיָהּ

הַלְלוּ אֶת-יְיָ מִן-הַשָּׁמַיִם הַלְלוּהוּ בַּמְרוֹמִים:
 הַלְלוּהוּ כָּל-מַלְאָכָיו הַלְלוּהוּ כָּל-צָבָאָיו:
 הַלְלוּהוּ שֶׁמֶשׁ וַיָּרֵחַ הַלְלוּהוּ כָּל-כּוֹכְבֵי אוֹר:
 הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמָּיִם אֲשֶׁר מַעַל הַשָּׁמַיִם:

For He has strengthened the bars of your gates;
He has blessed your people within you.

He has established peace as your border;
He gives you rich wheat in abundance.

He issues His decree to the earth;
His word courses with utmost speed.

He sends down wool-white snow;
He scatters ash-like hoarfrost.

He casts down the crumb-like hail;
Who can stand before His cold?

He sends forth His word and melts them;
He makes His wind blow and they flow as water.

He declares His word to Jacob,
His statutes and judgments to Israel.
Hallelujah!

NATURE AND MAN INVOKED TO ACCLAIM
THEIR CREATOR

PSALM 148

Hallelujah!

Praise ye the Lord from the heavens!

Praise Him in the heights!

Praise Him, all His angels!

Praise Him, all His hosts!

Praise Him, sun and moon!

Praise Him, all stars of light!

Praise Him, ye highest heavens,
And ye waters above the heavens!

יְהַלְלוּ אֶת־שֵׁם יי
 כִּי הוּא צִוָּה וַנִּבְרָא:
 וַיַּעֲמִידֵם לְעֵד לְעוֹלָם
 חֶק־נֶתַן וְלֹא יַעֲבֹר:
 הַלְלוּ אֶת־יי מִן־הָאָרֶץ
 תַּנִּינִים וְכָל־תְּהוֹמוֹת:
 אֵשׁ וּבָרָד שֶׁלֵּג וְקִיטּוֹר
 רוּחַ סַעְרָה עֹשֶׂה דְבָרוֹ:
 הַהָרִים וְכָל־גִּבְעוֹת
 עֵץ פָּרִי וְכָל־אֲרוֹזִים:
 הַחַיָּה וְכָל־בְּהֵמָה
 רֶמֶשׂ וְצִפּוֹר כָּנָף:
 מַלְכֵי־אָרֶץ וְכָל־לְאֻמִּים
 שָׂרִים וְכָל־שְׂפָטֵי אָרֶץ:
 בַּחֲוִירִים וְגַם־בְּתוֹלוֹת
 וְקִנָּיִם עִם־נֹעָרִים:
 יְהַלְלוּ אֶת־שֵׁם יי
 כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ
 הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:
 וַיָּרֶם קֶרֶן לְעַמּוֹ
 תְּהַלֵּה לְכָל־חֲסִידָיו
 לְבִגְי־יִשְׂרָאֵל עִם קָרְבוֹ.
 הַלְלוּיָהּ:

OUR GRATITUDE TO GOD BEYOND OUR POWER
TO EXPRESS

Reader

נִשְׁמַת כָּל־חַי תִּבְרַךְ אֶת־שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל־
 בָּשָׂר תִּפְאָר וּתְרוּמָם וְכִרְךָ מִלְּכֵנוּ תִּמְיֵד. מִן־הָעוֹלָם וְעַד־
 הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

Let them praise the name of the Lord,
For He commanded and they were created.

He established them for ever and ever;
The law He ordained none can transgress.

Praise the Lord from the earth,
Ye sea-monsters and all deeps!

Fire and hail, snow and vapor,
Stormy wind fulfilling His behest!

Mountains and all hills,
Fruitful trees and all cedars!

Beasts and all cattle,
Creeping things and winged birds!

Kings of the earth and all nations,
Princes and all earthly rulers!

Young men and maidens,
Old men and children!

Let them praise the name of the Lord,
For His name alone is exalted;
His majesty is over earth and heaven.

He has raised His people to high honor,
His pious servants to great glory,
The children of Israel, the people near to Him.
Hallelujah!

OUR GRATITUDE TO GOD BEYOND OUR POWER
TO EXPRESS

Reader

The soul of every living being shall bless Thee, O Lord
our God; the spirit of all flesh shall ever glorify and extol
Thee, O our King. From eternity to eternity Thou art God.
Beside Thee we have no King who redeems and saves, who

פֹּדֶה וּמַצִּיל וּמַפְרֵס וּמַרְחֵם בְּכָל־עֵת צָרָה וְצוּקָה. אֵין
לָנוּ מֶלֶךְ אֱלֹה אֲתָה:

Congregation

אֱלֹהֵי הָרָאוּנוּ וְהָאֲחֵרוֹנוֹ. אֱלֹהֵי כָל־בְּרִיּוֹת אָדוֹן
 כָּל־תּוֹלְדוֹת הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת. הַמְנַהֵג עוֹלָמוֹ
 בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים: וַיֵּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר
 יְשָׁנִים וְהַמְקִיץ נֹרְדָּמִים. וְהַמְשִׁיחַ אֲלֵמִים. וְהַמְתִּיר אֲסוּרִים
 וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לֵךְ לְבָרֶךְ אֲנַחְנוּ מוֹדִים:

Reader

אֱלֹהֵינוּ מֶלֶךְ שִׁירָה כִּיָּם וּלְשׁוֹנֵנוּ רִנָּה כְּהֶמוֹן גִּלּוֹ
 וּשְׁפָתוֹתֵינוּ שִׁבַּח כְּמֶרְחֵבֵי רִקְיעַ. וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ
 וּכְיָרֵחַ. וְיָדֵינוּ פְּרוּשׁוֹת כְּנֹשְׁרֵי שָׁמַיִם. וְנִגְלֵינוּ קָלוֹת כְּאֵילוֹת.
 אֵין אֲנַחְנוּ מְסִפִּיקִים לַהֲדוֹת לֵךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
 וּלְבָרֶךְ אֶת־שִׁמְךָ עַל־אַחַת מֵאֲלֹף אֲלֹף אֲלֵפֵי אֲלָפִים וְרַבֵּי
 רַבּוֹת פְּעָמִים הַטּוֹבוֹת שְׁעָשִׂיתָ עִם־אֲבוֹתֵינוּ וְעִמָּנוּ:

Congregation

מִמְצָרִים וְאַלְתָּנוּ יְיָ אֱלֹהֵינוּ וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. בְּרָעַב
 וַנִּתֵּנוּ וּבְשָׂבַע כָּל־כִּלְתָּנוּ. מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ

delivers, rescues and sustains, on whose compassion we can rely in all times of trouble and stress. Verily we have no king but Thee.

107 108.

Congregation

God of the beginning, God of the end, God of all creatures, Lord of all generations, Thou art extolled in manifold songs of praise. With love Thou guidest Thy world, with tender love those whom Thou hast created. O Lord, Thou dost not slumber nor sleep; Thou awakenest those who sleep, and rousest those who slumber. Thou causest the dumb to speak, Thou loosest the bound, Thou upholdest the falling, Thou makest the bowed to walk erect. To Thee alone we give thankful adoration.

Reader

Were our mouths filled with song as the sea, and our tongues with joyous singing as the multitude of its waves, and our lips with praise as the spacious skies; were our eyes radiant as the sun and moon, and our hands spread forth like eagles' pinions, and our feet swift as hinds; we would still not be able to offer Thee fit thanksgiving, O Lord our God and God of our fathers, and to bless Thy name for one minutest measure of the kindness which Thou hast bestowed on our fathers and on us.

Congregation

From Egypt didst Thou redeem us, O Lord our God, and from the house of bondage didst Thou deliver us. In famine hast Thou fed us, and in plenty sustained us. From the sword hast Thou rescued us, from pestilence hast Thou

וּמַחֲלִים רָעִים וְנֹאמָנִים דְּלִיתָנוּ: עַד-הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ.
וְלֹא-עֲזָבוּנוּ חֶסֶדְךָ. וְאַל-תִּטְּשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֹצַח:

Reader

עַל-כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ. הֵן הֵם יוֹדוּ וַיִּבְרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ
וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת-שְׁמֶךָ מִלְּכָנוּ: כִּי
כָל-פֶּה לָךְ יוֹדֶה. וְכָל-לִשׁוֹן לָךְ תִּשָּׁבַע. וְכָל-לֵב בָּרֶךְ לָךְ
תִּכְרַע. וְכָל-קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-לִבָּבוֹת יִירָאוּךָ.
וְכָל-קָרֵב וְכָל-יֹדֵעַ יִזְמְרוּ לְשִׁמְךָ. כַּדָּבָר שֶׁכָּתוּב. כָּל-
עֲצָמוֹתַי תֹּאמְרָנָה יְיָ מִי כָמוֹךָ: מִצִּיל עָנִי מִחֲזוֹק מִמֶּנּוּ
וְעָנִי וְאֶבְיוֹן מִגְּזֹלוֹ:

Congregation

מִי יִדְמָה-לָּךְ וּמִי יִשְׁוֶה-לָּךְ וּמִי יַעֲרֶךְ-לָּךְ. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן קִנָּה שָׁמַיִם וְאָרֶץ:
נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֲרֶךָ וְנִבְרַךְ אֶת-שֵׁם קִדְּשֶׁךָ. כָּאֲמוּר.
בָּרְכִי נַפְשִׁי אֶת-יְיָ וְכָל-קָרְבִי אֶת-שֵׁם קִדְּשׁוֹ: הָאֵל
בְּתַעֲצוּמוֹת עֲזָךְ. הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ. הַגִּבּוֹר לְנֹצַח וְהַנּוֹרָא
בְּנוֹרְאוּתֶיךָ. הַמְּלִךְ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא:

saved us, and from sore and grievous ills hast Thou delivered us. Ever have Thy tender mercies helped us, and Thy lovingkindness has never failed us. Mayest Thou never forsake us, O Lord our God.

Reader

Therefore the limbs which Thou hast fashioned, and the breath and spirit which Thou hast breathed into our nostrils, and the tongue which Thou hast set in our mouth, all of them shall ever offer Thee grateful adoration, bless, laud, and glorify Thee and ever sing Thy praise, O our King. For every mouth shall acknowledge Thee, and every tongue swear allegiance to Thee, and every knee shall bend to Thee, and all hearts shall revere Thee; and unto Thy name shall all men's inmost being sing praise, as it is written: All my bones shall say, Lord who is like Thee? Thou deliverest the poor from the one that is too strong for him, the poor and the needy from the one that would spoil him.

Congregation

Who is like to Thee, who is equal to Thee, who can be compared to Thee, O great, mighty and revered God, maker of heaven and earth?

We praise, laud and glorify Thee and bless Thy holy name, as it is said: Bless the Lord, O my soul, and let my whole being bless Thy holy name, O Thou who art divine in the assertion of Thy Power, great in the glory of Thy name, mighty forever and revered for Thine awesome works, King enthroned on high.

Reader and Congregation

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב. רַגְנוּ צַדִּיקִים בְּיַי
לְיִשְׁרָאֵל נְאֻה תְּהִלָּה:

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל. וּבִדְבָרֵי צַדִּיקִים תִּתְבָּרֵךְ. וּבְלִשׁוֹן
חֲסִידִים תִּתְרוֹמֵם. וּבִקְרֹב קְדוּשִׁים תִּתְקַדֵּשׁ:
closing blessings of 1083
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלָכְנוּ. הָאֵל מְלֶךְ הַגָּדוֹל וְהַקְדוֹשׁ
בְּשָׁמַיִם וּבָאָרֶץ. כִּי לָךְ נָאָה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר
וְשִׁבְחָה הֵלֵל וְזִמְרָה עֹז וּמִמְשָׁלָה נִצָּח גְּדֻלָּה וּגְבוּרָה תְּהִלָּה
וְתִפְאָרֶת קִדְשָׁה וּמַלְכוּת בְּרָכוֹת וְהוֹדָאוֹת מַעֲתָה וְעַד עוֹלָם:
בְּרוּךְ אַתָּה יְיָ אֵל מְלֶךְ גָּדוֹל בְּתִשְׁבָּחוֹת. אֵל הַהוֹדָאוֹת אֲדוֹן
הַנִּפְלְאוֹת. הַבּוֹחֵר בְּשִׁירֵי זִמְרָה. מְלֶךְ אֵל חַי הָעוֹלָמִים:

Reader

בִּרְכוּ אֶת־יְיָ הַמְבָרֵךְ:

Congregation and Reader

בְּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶךְ הָעוֹלָם. יוֹצֵר אוֹר וּבוֹרֵא
חֹשֶׁךְ. עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת־הַכֹּל:

Reader and Congregation

Thou who abidest forever, Exalted and Holy One is Thy name. In the words of Scripture: Rejoice, O ye righteous, in the Lord; to praise Him befits the upright.

By the mouth of the upright be Thou praised, by the words of the righteous be Thou blessed, by the tongue of the pious be Thou exalted, and in the company of the holy be Thou hallowed!

Be Thy name lauded forever, O our King, our Divine Sovereign, who art great and holy in heaven and on earth, for unto Thee are due, O Lord our God and God of our fathers, song and praise, psalm and hymn. Thine are strength and dominion, triumphant greatness and might, renown and glory, holiness and sovereignty. We owe Thee blessing and thanksgiving, henceforth and for evermore. Blessed be Thou, O Lord, our Divine King, greatly adored and gratefully worshipped, Lord of wonders, who delightest in psalms of praise, O King, O God, Thou Life of the ages.

Reader

Bless ye the Lord, the Blessed One.

Congregation and Reader

Blessed be the Lord who is blessed for ever and ever.

Blessed be Thou, O Lord our God, King of the universe, Maker of light and Creator of darkness, Dispenser of welfare, and Author of all events.

GOD IN NATURE AS CONCEIVED BY THE ANCIENTS

*For other readings on "God in Nature," see Supplement,
pages 360-391.*

הכל יודוה והכל ישבחנה. והכל יאמרו אין קדוש כִּי:
הכל ירוממוה סֶלָה יוצר הכל. האל הפותח בכל־יום
דלתות שערי מזרח. ובוקע חלונֵי רקיע. מוציא חמה
ממקומה ולבנה ממכון שבתה. ומאיר לעולם כלו וליושביו
שבֹנֵא במדת רחמים: המאיר לארץ ולדָרִים עליה
ברחמים. ובטובו מתדש בכל־יום תמיד מעשה בראשית:
המלך המרומם לבדו מאז. המשבח והמפאָר והמתנשא
מימות עולם:

Read (1) or (2):

(1)

אל אֲדוֹן על כל־המעשים. בָּרוּךְ וּמְבָרֵךְ בְּפִי כָל־נִשְׁמָה.
גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם. דַּעַת וּתְבוּנָה סְבִיבִים אוֹתוֹ:
הַמִּתְנַאֶה עַל־חַיּוֹת הַקֹּדֶשׁ. וְנִהְדָּר בְּכָבוֹד עַל־הַמְרַכְּבָה.
זְכוּת וּמִישׁוֹר לְפָנָי כְּסָאוֹ. חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ:
טוֹבִים מְאֻרֹּת שֶׁבְּרָא אֱלֹהֵינוּ. יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל.
כַּח וּגְבוּרָה נָתַן בָּהֶם. לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִל:

GOD IN NATURE AS CONCEIVED BY THE ANCIENTS

*For other readings on "God in Nature," see Supplement,
pages 360-391.*

All thank Thee, all praise Thee and all declare: There is none holy like the Lord! All extol Thee, Creator of all. Thou, God, openest daily the portals of the east, and cleavest the windows of the firmament; Thou bringest forth the sun from its place, and the moon from its abode, and sheddest light upon the whole world and the inhabitants thereof, whom Thou didst create in Thine attribute of love. Thou givest light in mercy to the earth and to them that dwell thereon, and in Thy goodness Thou daily renewest the creation. Thou art sole King extolled from of old, adored, glorified and exalted from ancient days.

Read (1), or (2):

(1)

God is the master of all events,
Blessed and acclaimed by every living thing;
His greatness and goodness fill the universe;
Knowledge and understanding radiate from Him.

He is exalted above the celestial Beings,
Resplendent in glory above the heavenly Chariot;
Purity and rectitude minister to Him;
Lovingkindness and mercy do His bidding.

Good are the luminaries our God has created;
He made them with knowledge, wisdom and
discernment;
He endowed them with energy and with power
To dominate the affairs of the world.

מֵלֵאִים זִיו וּמַפִּיקִים נְגִה. נָאָה זִיּוֹם בְּכָל־הָעוֹלָם.
 שְׂמַחִים בְּצֵאתָם וְשֹׁשִׁים בְּבֹאֵם. עֲשִׂים בְּאַיְמָה רָצוֹן קוֹנָם:
 פֶּאֶר וְכָבוֹד נוֹתְנִים לְשִׁמוֹ. צִהֲלָה וְרָנָה לְזִכָּר מַלְכוּתוֹ.
 קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר. רָאָה וְהִתְקִין צוּרַת הַלְבָנָה:
 שָׁבַח נוֹתְנִים לוֹ כָּל־צָבָא מְרוֹם.
 תַּפְאֲרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ:

(2)

שְׁלֹשָׁה נוֹסְדוּ יַחַד לְעִינִי.
 שִׁימוֹן וְכִרְיָה תָּמִיד לְפָנַי:
 לְשִׁמְיָה אֲנִי אֶזְכִּיר שְׁמָהּ.
 וְהֵם עָדִי לְעָדִי נְאֻמָּנִי:
 מְקוֹם שְׁבִתִּי יַעֲזֹר מַחֲשַׁבְתִּי.
 בְּרַקְעוֹ אֶזְכְּרָה רוֹקַע אֲדָנִי:
 הִגִּיג לְבִי בְּהַבִּיטִי בְּמִרְבִּי.
 בְּכָל יַעַת בְּרַכִּי נַפְשִׁי אֲדָנִי:

תַּתְּכַרֵּךְ צוּרֵנוּ מִלְכֵנוּ וּגּוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים יִשְׁתַּבַּח
 שְׁמָהּ לְעַד מִלְכֵנוּ. יוֹצֵר מְשַׁבְתִּים וְאֲשֶׁר מְשַׁבְּתוֹ כָּל־

They are full of splendor and radiate brightness;
Beautiful is their lustre in the whole universe;
They rejoice in their rising and exult in their setting,
Fulfilling in awe their Creator's will.

They give glory and honor to His name;
In joyous song they acclaim His kingdom.
For He called the sun and it sent forth its light;
He ordained the form of the moon in its phases.
All the host of heaven give praise to Him;
The Seraphim and the celestial Beings of the holy
Chariot attribute to Him glory and greatness.

(2)

Three things on which the life of man is founded
Forever keep Thy name before my sight:
Thy heavens keep reminding me of Thee,
They bear trustworthy witness that Thou art;
The earth, its vast extent arouses thought
To dwell on Thee, for Thou didst lay it out;
My heart, when inward I direct my gaze,
Bids me at all times praise Thee, O my God.

Be Thou blessed, O our Stronghold, our Sovereign Redeemer, Creator of holy Beings. Praised be Thy name for ever, O our King, Creator of ministering spirits. All of them

עומדים ברום עולם. ומשמיעים בִּירְאָה יָחַד בְּקוֹל דְּבָרֵי
 אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם: כָּל־אֲהוּבִים כָּל־בְּרוּרִים כָּל־
 גְּבוּרִים וְכָל־עֲשִׂים בְּאִמָּה וּבִירְאָה רְצוֹן קוֹנֵם. וְכָל־
 פּוֹתְחִים אֶת־פִּיָּהֶם בְּקִדְשָׁהּ וּבִטְהָרָה בְּשִׁירָה וּבְזִמְרָה
 וּמִבְּרָכִים וּמִשְׁבָּחִים וּמִפְאָרִים וּמִעֲרִיצִים וּמִקְדִּישִׁים
 וּמִמְּלִיכִים אֶת־שֵׁם הָאֵל הַמֶּלֶךְ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא קְדוֹשׁ
 הוּא:

וְכָל־מַקְבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מְזֶה. וְנוֹתְנִים
 רְשׁוֹת זֶה לָזֶה לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת רוּחַ בְּשָׁפָה בְּרוּרָה
 וּבִנְעִימָה קְדוֹשָׁה כָּל־כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירְאָה.

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יי צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:
 וְהַאֲפִנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת
 שָׁרָפִים לַעֲמַתָּם מִשְׁבָּחִים וְאוֹמְרִים.

בְּרוּךְ כְּבוֹד־יי מִמְּקוֹמוֹ:

לֹאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם וְמִירוֹת

יֵאמְרוּ וְתִשְׁבָּחוֹת יִשְׁמִיעוּ:

stand in the heights of the universe and in unison proclaim with awe the words of the living God and universal King. All of them are beloved, pure and mighty, and all of them in reverence and awe do the will of their Master. In holiness and purity, all of them open their mouths in song and psalm, while they bless and praise, glorify and revere, sanctify and ascribe sovereignty to the name of the Divine King, the great, mighty and revered One; holy is He.

They all take upon themselves the yoke of the Kingdom of Heaven one from the other, and give leave to one another to hallow their Creator. In serene spirit, with pure speech and holy melody, they all respond in unison and exclaim with awe:

Holy, holy, holy is the Lord of hosts;

The whole earth is full of His glory.

And with tumultuous sound, the celestial Beings of the holy Chariot, upraising themselves toward the Seraphim, join them in offering praise and say:

Blessed be the glory of the Lord in His abode.

To the blessed God they offer sweet melodies; to the King, the living and ever-enduring God, they utter hymns and pronounce praises.

For the interpretive version of the foregoing, see below:

אֶתָּה לְבִדְךָ פּוֹעֵל גְּבוּרוֹת עֹשֶׂה חֲדָשׁוֹת. בְּעַל מְלָחֳמוֹת
זֹרֵעַ צִדְקוֹת מִצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת נוֹרָא תְהִלּוֹת.
אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל-יוֹם תָּמִיד מַעֲשֵׂה
בְּרָאשִׁית. כְּאֶמּוֹר. לַעֲשֵׂה אוֹרִים גְּדִלִים כִּי לְעוֹלָם חֲסִדֶּי;
כְּרוֹךְ אֶתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

AN INTERPRETIVE VERSION

Blessed be Thou, O Lord our God, Sovereign of the universe, who in love illuminest the earth and them that dwell upon it. With the dawn, nature's familiar shapes and colors emerge from the darkness to delight us afresh with their variety and beauty. And with our awakening from slumber, our senses and our spirits respond anew to the splendor of Thy world. Reborn with the day, we hail Thee, O God, who renewest continually the work of creation. Blessed be Thou, O Lord, for the light of day.

And blessed be Thou, O Lord, for the light of understanding wherewith man reads the meaning of nature and discovers the laws by which he can live. The more man delves into the mysteries of creation, the more he marvels at the order, the power, the wonder and the beauty of Thy universe. Yea, the heavens declare Thy glory, O God, and the earth proclaims Thy handiwork. This world contains all that man needs for the achievement of his happiness, and puts at his service power beyond measure. Would that

For the interpretive version of the foregoing, see below:

Thou alone performest mighty deeds and createst all things new. Thou art a champion of justice; Thou sowest righteousness and causest salvation to sprout. Thou createst healing. Thou art awe-inspiring in renown, Lord of wonders. In Thy goodness Thou continually renewest the creation, day after day, as it is said, 'O give thanks to Him that made great lights, for His lovingkindness endures forever.' Blessed be Thou, O Lord, Creator of the heavenly lights.

he might use his power aright and in conformity with Thy law! For all things in heaven and on earth are Thy servants; yea, all the powers of nature are Thy ministers. All of them offer help to man when he builds Thy kingdom of righteousness. Therefore, together with man, they hallow Thee and glorify Thy sovereignty over all the earth. Like the winged Seraphim of the prophet's vision, they proclaim: 'Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.'

O God, Thou hast created man in Thine image and hast made him to share in Thy work of creation. Thou hast given to each generation of men the task to shape the future of mankind. Grant, O God, that our gratitude for all the beauty, order and power that reveal Thee in nature impel us to serve Thee. May nothing that we do mar the holiness of life by causing any fellow creature to lose the joy of living. May all our acts conform with Thy law and bring blessing to us and to all whose lives touch ours. Give us of Thy light that we may walk in Thy way. Blessed be Thou, O God, Creator of the luminaries.

GOD'S LOVE MANIFEST IN HIS GIFT
OF TORAH

*For other readings on "Torah," see Supplement,
pages 392-435.*

אֱהָבָה רַבָּה אֶהְבְּתֵנוּ יְיָ אֱלֹהֵינוּ. חֶמְלָה גְּדוֹלָה וַיִּתֶּנָּה
חֶמְלָתָ עָלֵינוּ: אָבִינוּ מִלְכֵנוּ. בְּעֶבֶר אֲבוֹתֵינוּ שִׁבְטָחוּ בָּהּ
וּתְלַמְּדֵם חֲקֵי חַיִּים כֵּן תַּחֲנֹנֵנוּ וּתְלַמְּדֵנוּ: אָבִינוּ הָאֵב הַרְחֵמֵן
הַמְּרַחֵם רַחֵם עָלֵינוּ וְתֵן בְּלִבֵּנוּ לְהִבִּין וּלְהַשְׁכִּיל לְשִׁמְעַ
לְלַמֵּד וּלְלַמֵּד לְשָׁמֵר וּלְעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דְּבָרֵי תִלְמוּד
תּוֹרָתְךָ בְּאַהֲבָה: וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
וַיַּחֲד לִבֵּנוּ לְאַהֲבָה וּלְיִרְאָה שְׁמֶךָ. וְלֹא-גִבּוּשׁ לְעוֹלָם וָעֶד:
כִּי בְשֵׁם קֹדֶשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחֲנוּ. נִגִּילָה וְנִשְׁמַחָה
בִּישׁוּעָתְךָ: וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאֲרֻבַּע כְּנָפּוֹת הָאָרֶץ וְתוֹלִיכֵנוּ
קוֹמָמִיּוֹת לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֲתָה. וְקִרְבָּתֵנוּ
לְשִׁמְךָ הַגָּדוֹל סָלָה בְּאַמֶּת. לְהוֹדוֹת לָךְ וּלְיִחְדָּךְ בְּאַהֲבָה:
בְּרוּךְ אַתָּה יְיָ אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

For interpretive version of the foregoing, see page 118.

GOD'S LOVE MANIFEST IN HIS GIFT
OF TORAH

99. *For other readings on "Torah," see Supplement,
pages 392-435.*

With abounding love hast Thou loved us, O Lord our God. Great and overflowing tenderness hast Thou shown us. O our Father, our King, for our fathers' sake who trusted in Thee, and whom Thou didst teach the laws of life, be gracious also to us and teach us. O our Father, merciful Father, ever compassionate, deal lovingly with us. O put it into our hearts to understand and to discern, to attend, learn and teach, to heed, to do and to fulfill in love all the words of instruction in Thy Torah. Enlighten our eyes in Thy Torah, and let our hearts cleave to Thy commandments, and make us single-hearted in love and reverence for Thee, that we may never be frustrated. Because we have trusted in Thy holy, great and revered name, we will rejoice and be glad in Thy salvation. O bring us in peace from the four corners of the earth, and enable us to march erect into our land, for Thou art a God that workest salvation. In faithfulness hast thou drawn us near to Thee that we may in love give thanks to Thee and affirm Thy unity. Blessed be Thou, O Lord, who lovest Thy people Israel.

For interpretive version of the foregoing, see page 118.

INTERPRETIVE VERSION

Abounding is the love which Thou, O God, hast shown to us of the house of Israel in giving us the Torah. Through Thy Torah we have come to know the glory and the power of Thy law of righteousness. Verily Thy law has been our life and the length of our days, enabling us to outlive powerful nations that have sought to enslave or destroy us. For it has taught us to put our trust not in force and violence, in aggression and domination, but in justice and truth, in kindness and compassion. Thy Torah has helped curb in us the lust and greed, the malice and rancor, the vindictiveness and cruelty that mar human life. It has filled us with a yearning for a world permeated with love, in which men shall live in peace and security, in mutual loyalty and friendship. It has inspired us with the faith that the ultimate destiny of man is to achieve Thy kingdom of righteousness.

Therefore we will not despair even in life's darkest moments, for we possess in Thy Torah the token of Thy love. O may our hearts be ever open to Thy love! Keep us gratefully aware of all the kindness and goodwill in the world, and help us to extend their boundaries. Then, whatever betide us in life, we shall not feel forlorn or forsaken. O do Thou never withdraw Thy love from us! Blessed be Thou, O Lord, who hast manifested Thine eternal love to Thy people Israel.

MEDITATION

ON THE UNITY OF GOD AND OUR LOVE OF HIM

The God of Israel is also the God of all mankind. We see on all sides conflicts between nations, between religions, between races. Nevertheless we hold to the faith that God intends mankind to be one. We believe that the day will come when God's law of justice, peace and brotherhood will prevail on earth and the unity of human life will manifest the unity of God.

The God of mankind is the God of nature. True, there is much in nature which endangers human life — floods, fire, wild beasts, diseases. But the more we discover of nature's laws, the more we learn how to make its powers minister to human needs. We therefore have faith that nothing in nature can defeat God's purpose of enabling mankind to achieve ever fuller, freer and more harmonious life.

To love God means to make His purpose our own. We recognize that purpose in the law of righteousness to which the best in us testifies. Our love for God must therefore express itself in the whole-hearted acceptance and discharge of all our responsibilities, regardless of consequences.

God Is One.

דברים ו', ד'-ט'

שִׁמְעֵה יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

יְרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
 הַיּוֹם עַל-לֵבְבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִקְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקָשַׁרְתָּם
 לְאוֹת עַל-יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-
 מְזוֹזֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

דברים י"א, כ"א

לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר
 נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם בְּיָמֵי הַשָּׁמַיִם עַל-
 הָאָרֶץ:

THE BLESSINGS THAT FLOW FROM OBEDIENCE TO GOD'S LAW

מלוקט מדברים כ"ח, א'-ו'

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר
 לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם וּבָאוּ

GOD IS ONE.

Deuteronomy 6:4-9

Hear, O Israel: the Lord our God, the Lord is one.

Blessed be the name of His sovereign majesty for ever and ever.

You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall be in your heart. You shall teach them diligently to your children, speaking of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And you shall write them upon the door-posts of your house, and upon your gates.

Deuteronomy 11:21

That your days and the days of your children may be many in the land which the Lord swore to your fathers that He would give them, for as long as the heavens remain over the earth.

THE BLESSINGS THAT FLOW FROM OBEDIENCE
TO GOD'S LAW

Selected from Deuteronomy 28: 1-6

If you truly give heed to the voice of the Lord your God, by being careful to observe all His commandments which I am giving you this day, then all

עָלֶיךָ כָּל-הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגָךְ כִּי תִשְׁמַע בְּקוֹל
יְהוָה אֱלֹהֶיךָ: בָּרוּךְ אַתָּה בָּעִיר וּבְרוּךְ אַתָּה בְּשָׂדֶה:
בָּרוּךְ טָנֵאדָּךְ וּמִשְׁאֲרֵתְךָ: בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה
בְּצֵאתְךָ:

ISRAEL IS CONSECRATED TO GOD THE REDEEMER.

במדבר ט"ו, ל"ו-מ"א

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִת עַל-כַּנְּפֵי בְגָדֵיהֶם
לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִת הַכֶּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-
כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה
אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהְיוֹת
לָכֶם לֵאלֹהִים. אֲנִי יְהוָה אֱלֹהֵיכֶם:

GOD OUR REDEEMER

אֱמֶת וַיְצִיב וַיַּכּוֹן וַיִּקֵּם וַיִּשֶׁר וַיַּנְאֵמֶן וְטוֹב וַיִּפֶּה הַדָּבָר
הַזֶּה. עַל אֲבוֹתֵינוּ וְעַלֵּינוּ עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ וְעַל כָּל-
דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ:

these blessings will come upon you: Blessed will you be in the city, and blessed will you be in the country; blessed will be your basket and your kneading trough; blessed will you be in your coming, and blessed will you be in your going.

ISRAEL IS CONSECRATED TO GOD THE REDEEMER.

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the Israelites and tell them that they should make tassels for themselves on the corners of their garments, attaching to the tassel of each corner a blue string. They shall serve you as tassels that you may look upon them and remember all the commandments of the Lord and do them; and that you do not follow your own desires and fancies which you used to follow wantonly; in order that you be reminded to do all My commandments, and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God; I am the Lord your God.

GOD OUR REDEEMER

True and firm, established and enduring, right and trustworthy, good and beautiful is this word, as for our fathers, so also for us, our children and our descendants, and for all the generations of Israel Thy servants.

עַל הָרְאוּשׁוֹנִים וְעַל הָאֲחֵרֹנִים דְּכָר טוֹב וְקָיָם לְעוֹלָם
וְעַד. אֲמַת וְאַמוּנָה חֹק וְלֹא יַעֲבוּר: אֲמַת שְׁאַתָּה הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. מִלְכֵנוּ מֶלֶךְ אֲבוֹתֵינוּ גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ צוּרֵנוּ צוּר יְשׁוּעָתָנוּ פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא
שְׁמֶךְ. אֵין אֱלֹהִים וּוְלָתֶךָ:

עֲזַרְתָּ אֲבוֹתֵינוּ אֶתָּה הוּא מֵעוֹלָם. מִגֵּן וּמוֹשִׁיעַ לְבִנְיָהֶם
אֲחֵרֵיהֶם בְּכָל־דּוֹר וְדוֹר: בְּרוּם עוֹלָם מוֹשֶׁבֶךְ. וּמִשְׁפָּטֶיךָ
וְצִדְקָתְךָ עַד־אֶפְסֵי אֶרֶץ: אֲשֶׁר־י אִישׁ שִׁשְׁמַע לְמִצְוֹתֶיךָ.
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׁים עַל־לְבוֹ: אֲמַת אֶתָּה הוּא אֲדוֹן לְעַמְּךָ
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם: אֲמַת אֶתָּה הוּא רֹאשׁוֹן וְאַתָּה הוּא
אֲחֵרוֹן. וּמִבְלַעְדֶּיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ: מִשְׁפִּיל גָּאִים
וּמִגְבִּיָּה שְׁפָלִים. מוֹצִיא אֲסִירִים וּפּוֹדֶה עֲנּוּיִם וְעוֹזֵר דָּלִים
וְעוֹנָה לְעַמּוֹ בַּעַת שׁוּעָם אֵלָיו: תְּהִלּוֹת לְאֵל עֲלִיוֹן בְּרוּךְ
הוּא וּמְבָרֵךְ:

מִי־כְמֹכָה בָּאֵלִים יי מִי כְמֹכָה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא
תְּהִלַּת עֲשֵׂה פֶלֶא:

מִלְכוּתְךָ רָאוּ בְּנֵיךָ. זֶה אֵלֵי עָנּוּ. וְאָמְרוּ. יי יְמִלְךָ לְעוֹלָם
וְעַד:

*For other readings on "God our Redeemer," see Supplement,
pages 436-459.*

צוּר יִשְׂרָאֵל. קוּמָה בְּעֲזַרְתָּ יִשְׂרָאֵל וּפְדֶה כְּנָאמְךָ יְהוּדָה
וְיִשְׂרָאֵל. גּוֹאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל: בְּרוּךְ אֶתָּה יי
גּוֹאֵל יִשְׂרָאֵל:

For the last generation as for the first Thy word is good and valid for ever, true and trustworthy, a law that will not pass away. True it is that Thou, O Lord, art our God and the God of our fathers, our King and the King of our fathers, our Redeemer and the Redeemer of our fathers, our Stronghold, the Stronghold of our salvation. From of old hast Thou been our Deliverer and Rescuer. There is no God beside Thee.

Thou wast in olden days the help of our fathers, and hast been a Shield and Savior to their children after them in every generation. In the heights of the universe is Thy habitation, and Thy justice and righteousness reach to the furthest ends of the earth. Happy is the man who hearkens to Thy commandments, and takes Thy Torah and Thy word to heart. True it is that Thou art the Lord of Thy people, and a mighty King to plead their cause. True it is that Thou art the first and Thou art the last, and beside Thee we have no king, redeemer and savior. Thou bringest low the haughty and raisest up the lowly; Thou freest the imprisoned and deliverest the meek, and helpst the poor, and answerest Thy people when they cry out to Thee. Therefore praise be to the supreme God, ever blessed be He.

Who is like to Thee among the mighty, O Lord? Who is like to Thee, glorious in holiness, awe-inspiring in renown, doing wonders?

When Thy children beheld Thy Kingdom, they sang: This is my God, and proclaimed: The Lord shall reign for ever and ever.

For other readings on "God Our Redeemer," see Supplement, pages 436-459.

O Thou who art the Stronghold of Israel, arise to the help of Israel, and deliver Judah and Israel, as Thou hast promised. O our Redeemer, Thy name is Lord of hosts, the Holy One of Israel. Blessed be Thou, O Lord, who hast redeemed Israel.

עמידה

*To be recited standing*ALL GENERATIONS OF ISRAEL UNITED BY
ONE DIVINE DESTINY

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקונה הכל. וזוכר חסדי
אבות. ומביא גאולה לבני בניהם למען שמו באהבה.

On שבת שובה add:

וזכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענה אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

GOD AS THE SOURCE AND SUSTAINER OF LIFE

אתה גבור לעולם אדני. רב להושיע: מכלל תיים
בחסד. סומך נוֹפְלִים וְרוֹפֵא חוֹלִים ומתיר אסורים
ומקיים אמונתו לישגי עפר. מי כמוך בעל גבורות ומי
דומה לך. מלך ממית ומחיה ומצמיח ישועה: בריך
אתה יי זוכר יצוריו לחיים ברחמים:

AMIDAH

*To be recited standing*ALL GENERATIONS OF ISRAEL UNITED BY
ONE DIVINE DESTINY

Blessed be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, great, mighty and revered God, sublime God, who bestowest lovingkindness and art master of all things. Mindful of the pious deeds of our fathers, Thou wilt, in Thy love, bring redemption to their children's children.

On the Sabbath of Penitence add:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for Thy sake, O living God.

O King who dost help, save and guard, blessed be Thou, O Lord, Shield of Abraham.

GOD AS THE SOURCE AND SUSTAINER OF LIFE

O Lord, mighty for all eternity, Thou aboundest in the power to save. Thou sustainest the living with lovingkindness; Thou supportest the falling; Thou healest the sick; Thou loosest the bound; Thou keepest faith with those who sleep in the dust. Who is like Thee, Lord of power? Who resembles Thee, O King who dispensest life and death, and who causest salvation to spring forth? Blessed be Thou, O Lord, who in love rememberest Thy creatures unto life.

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

אֵתָהּ קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכָל-יּוֹם יְהִלְלוּךָ

סְלָה.

נִקְדָּשׁ אֶת-שִׁמְךָ בְּעוֹלָם כְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמִּי
מְרוֹם כְּכַתוּב עַל-יַד נְבִיאָךְ. וְקָרָא זֶה אֶל-זֶה וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל-הָאָרֶץ
כְּבוֹדוֹ:

אָז בְּקוֹל רֶעֶשׂ גָּדוֹל אֲדִיר וְחֲזָק מְשִׁמֵּעִים קוֹל מְתַנַּשְׂאִים
לְעֵמֶת שָׁרָפִים לְעֵמֶתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמְךָ מְלֻכְנוּ תּוֹפִיעַ וְתִמְלֹךְ עָלֵינוּ כִּי מַחֲכִים אֲנַחְנוּ
לָךְ: מְתִי תִמְלֹךְ בְּצִיּוֹן. בְּקָרוֹב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכּוֹן:
תִּתְגַּדֵּל וְתִתְקַדָּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ לְדוֹר וָדוֹר וּלְנֶצַח
נִצְחִים: וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ כַּדְּבָר הָאֵמוּר בְּשִׁירֵי עֲנָךְ:

יְמִלֹךְ יְיָ לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר. הִלְלוּיָהּ:

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

Thou art holy, and Thy name is holy, and holy
Beings praise Thee daily.

We will sanctify Thy name in the world, as the Seraphim,
seen in the prophetic vision, sanctify it in the highest heavens.
Thus they call one to another, saying:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory!

Then with a loud, tumultuous sound, mighty and strong,
the celestial Beings of the holy Chariot make their voices
heard, and, upraising themselves toward the Seraphim,
they join with them in exclaiming: Blessed — 

Blessed be the glory of the Lord in His abode!

From Thine abode, shine forth, O our King, and reign over
us, for we wait for Thee. When wilt Thou reign in Zion?
Mayest Thou manifest Thy presence there soon and for
ever. Be Thou exalted and sanctified in the midst of Jeru-
salem Thy city throughout all generations and to all eternity.
O let our eyes behold Thy kingdom, according to the word
that was spoken in the songs that celebrate Thy might:

The Lord will reign for ever,
Thy God, O Zion, for all generations.
Hallelujah!

לדור ודור נגיד נדלק. ולנצח נצחים קדשתך נקדוש.
ושבחתך אלהינו מפינו לא ימוש לעולם ועד. כי אל
מלך גדול וקדוש אתה: ברוך אתה יי האל הקדוש:

On שבת שובה conclude the Blessing thus:

המלך הקדוש:

THE SANCTIFICATION OF THE SABBATH

ישמחו במלכותך שומרי שבת וקוראי ענג. עם
מקדשי שביעי כלם ישבעו ויתענגו מטובך. והשביעי
רצית בו וקדשתו. חמדת ימים אותו קראת זכר למעשה
בראשית. כמו שכתוב בתורתך:

שמות ל"א, ט"ז-י"ז

ושמרו בני ישראל את השבת לעשות את השבת
לדרתם ברית עולם: ביני ובין בני ישראל אות היא
לעלם כי ששית ימים עשה יי את השמים ואת
הארץ וביום השביעי שבת וינפש:

אלהינו ואלהי אבותינו רצה במנוחתנו. קדשנו
במצותך ותן חלקנו בתורתך. שבענו מטובך ושמחנו
בישועתך. וטהר לבנו לעבדך באמת. והנחילנו יי

From generation to generation we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, shall never depart from our mouths; for Thou, O God, art a great and holy King. Blessed be Thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:
the holy King.

THE SANCTIFICATION OF THE SABBATH

May they who observe the Sabbath and call it a delight rejoice in the coming of Thy kingdom. Of the people that hallow the seventh day, may every one be satisfied with Thy goodness and delight in it. For it pleased Thee to hallow that day; choicest of days didst Thou call it, a memorial of creation. As it is written in Thy Torah:

Exodus 31:16-17

The Israelites shall keep the Sabbath, observing the Sabbath throughout their generations as an everlasting covenant. It is a sign between Me and the Israelites for ever; for in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested.

Our God and God of our fathers, accept our rest. Sanctify us by Thy commandments and grant that our portion be in Thy Torah. Satisfy us with Thy goodness, and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth, and, in Thy gracious

אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שִׁבֶּת קִדְשֶׁךָ. וַיְנַחֲנוּ בֹהַ יִשְׂרָאֵל
מִקְדָּשִׁי שְׁמֹךְ: בְּרוּךְ אַתָּה יי מִקְדָּשׁ הַשַּׁבָּת:

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל. וּתְפַלֶּתֶם בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל
עַמְּךָ:

On ראש חודש add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא זְכוּרֵנוּ וְזִכְרוֹן כָּל-
עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן לְחֶסֶד
לְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה. זְכוּרֵנוּ
יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֲמֵינוּ עָלֵינוּ
וְהוֹשִׁיעֵנוּ. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:
וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה
יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

THANKSGIVING FOR THE DAILY MANIFESTATIONS
OF GOD'S LOVE

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ. אֱלֹהֵי כָל-בָּשָׂר. צוּר חַיִּינוּ מִנּוֹן יִשְׁעֵנוּ אַתָּה

love, O Lord our God, grant that we keep Thy holy Sabbath as a heritage, and that Israel, who hallow Thy name, may rest thereon. Blessed be Thou, O Lord, who hallowest the Sabbath.

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

Accept Thy people Israel, O Lord our God, and receive their prayer with gracious love. May the worship of Thy people Israel be acceptable to Thee at all times.

On New Moon add:

Our God and God of our fathers, may the remembrance of us and of all Thy people of the house of Israel ascend and come before Thee for deliverance and welfare, for grace, kindness and love. On this day which ushers in the new month, be mindful of us for well-being, and be heedful of us for blessing, and save us for fullness of life. With Thy promise of salvation and love, show us compassion and grace, and deal tenderly with us and save us, for we look to Thee, knowing that Thou art a gracious and compassionate God and King.

Let our eyes behold Thy return in mercy to Zion. Blessed be Thou, O Lord, who restorest Thy presence to Zion.

THANKSGIVING FOR THE DAILY MANIFESTATIONS OF GOD'S LOVE

We thank Thee who art the Lord our God and the God of our fathers, the God of all mankind. Thou art the stronghold of our lives, the shield of our salva-

הוא לדור ודור. נודה לך ונספר תהלתך על חיינו
המסורים בידך ועל נשמותינו הפקודות לך. ועל נסיון
שבכל-יום עמנו ועל נפלאותיך ומובותיך שבכל-עת
ערב ובקר וצהרים. הטוב כי לא-כלו רחמיך.
והמרחם כי לא-תמו חסדיך. מעולם קיינו לך:

On חנוכה add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות
ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:
בימי מתתיהו בן-יוחנן הכהן החשמונאי ובניו. כשעמדה
מלכות יון הרשעה על-עמך ישראל להשכיחם תורתך
ולהעבירם מחקי רצונך. ואתה ברחמיך הרבים עמדת
להם בעת צרתם. רבת את-ריבם דנת את-דינם מסרת
גבורים ביד חלשים ורבים ביד מעטים. וליך עשית שם
גדול וקדוש בעולמך. ולעמך ישראל עשית תשועה גדולה
בהיום הזה. ואחר כן באו בניך לדביר ביתך ופנו את-
היכלך וטהרו את-מקדשך והדליקו גרות בחצרות קדשך
וקבעו שמונת ימי חנכה אלו להודות ולהלל לשמך הגדול:
ועל-כלם יתברך ויתרומם שמך מלכנו תמיד
לעולם ועד:

tion, in every generation. We thank Thee and declare Thy praise for our lives which are in Thy hands, and for our souls which are entrusted to Thee, and for Thy miracles which are daily with us, and for Thy wonders and kindnesses at all times, evening, morn and noon. O Thou who art good, Thy mercies never fail; O Merciful One, Thy lovingkindnesses never cease. We have ever hoped in Thee.

On Hanukkah add:

We thank Thee for the miracles, for the redemption, for the mighty deeds and saving acts, wrought by Thee, and for the wars which Thou didst wage for our fathers in days of old, at this season.

In the days of the Hasmonean, Mattathias, son of Johanan, the Priest, and his sons, when the ungodly Hellenist power rose up against Thy people Israel to force them to disregard Thy Torah, and to transgress the statutes of Thy will, Thou in Thine abundant mercy didst rise up for them in the time of their trouble; Thou didst plead their cause and judge their suit; Thou didst deliver the strong into the hands of the weak, the many into the hands of the few. For Thyself Thou didst make a great and holy name in Thy world, and for Thy people Israel Thou didst work a great deliverance as at this day. Thereupon Thy children came into the inner shrine of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Hanukkah for giving thanks and praises to Thy great name.

For all this, O our King, mayest Thou ever be blessed and glorified.

add: שבת שובה On

וּכְתוּב לַחַיִּים טוֹבִים כָּל־פְּנֵי בְּרִיתְךָ:
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה. וַיַּחֲלֵלוּ אֶת־שִׁמְךָ בְּאַמֶּת.
הָאֵל יְשׁוּעָתָנוּ וְעֲזָרְתָנוּ סֶלָה: בָּרוּךְ אַתָּה יְיָ הַטּוֹב שִׁמְךָ
וְלֶךְ נָאָה לְהוֹדוֹת:

PRAYER FOR WELFARE AND PEACE

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. בָּרְכֵנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת.
הָאֲמוּנָה מִפִּי אֶהְרֶן וּבִנְיוֹ:

יְבָרְכֶךָ יְיָ וַיִּשְׁמְרֶךָ:

יָאֵר יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ:

יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וּרְחֻמִּים עָלֵינוּ
וְעַל כָּל־יִרְאֵי שִׁמְךָ: בָּרְכֵנוּ אֲבִינוּ בְּלָנוּ בְּאֶחָד בְּאוֹר
פְּנִיָּה. כִּי בְּאוֹר פְּנִיָּה נִתְתָּ־לָנוּ יְיָ אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וּרְחֻמִּים וְחַיִּים וְשְׁלוֹם.
טוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמְּךָ יִשְׂרָאֵל וְאֶת־כָּל־הָעַמִּים
בְּרַב־עֹז וְשְׁלוֹם:

add: שבת שובה On

בְּסִפּוֹר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וְלְשְׁלוֹם:
בָּרוּךְ אַתָּה יְיָ עוֹשֶׂה הַשְׁלוֹם:

On the Sabbath of Penitence add:

Mayest Thou inscribe for a happy life all who have entered Thy covenant.

Everything that lives shall thank Thee and praise Thee in truth, O God of our salvation and help. Blessed be Thou, O Lord, who art good, and to whom it is fitting to give thanks.

PRAYER FOR WELFARE AND PEACE

Our God and God of our fathers, bless us according to the three-fold blessing which was spoken by Aaron and his sons:

The Lord bless you and keep you.

The Lord make His countenance to shine upon you
and be gracious to you.

The Lord lift up His countenance toward you, and
grant you peace.

Grant peace, welfare, blessing, grace, lovingkindness and mercy to us and to all who revere Thee. Bless us, O our Father, one and all, with the light of Thy countenance; for by the light of Thy countenance Thou hast given us, O Lord our God, the Torah of life, gracious love, charity, blessing, mercy, life and peace; and may it be good in Thy sight to bless Thy people Israel and all the other peoples with abundant strength and peace.

On the Sabbath of Penitence add:

In the book of life, blessing, peace and ample sustenance may we and all Thy people Israel be inscribed before Thee for a happy life and for peace.

Blessed be Thou, O Lord, Author of Peace.

To be recited on ראש חודש and on חנוכה

הלל

ברוך אתה יי אלהינו מלך העולם. אשר קדשנו במצותיו
וצונו לקרוא את-ההלל:

GOD, THOUGH INFINITELY EXALTED, CARES
FOR THE LOWLY.

תהלים קיג

הללויה

הללו עבדי יי	הללו את-שם יי:
יהי שם יי מברך	מעתה ועד-עולם:
ממזרח-שמש עד-מבוא	מהלל שם יי:
רם על-כל-גוים יי	על השמים כבודו:
מי כיי אלהינו	המגביה לשבת:
המשפילי לראות	בשמים ובארץ:
מקימי מעפר דל	מאשפת ירים אביון:
להושיבי עם-נדיבים	עם נדיבי עמו:
מושיבי עקרת הבית	אם-הבנים שמחה.

הללויה:

To be recited on New Moon and Hanukkah

HALLEL

Blessed be Thou, O Lord our God, King of the universe,
who hast sanctified us with Thy precepts and ordained
that we read the Hallel.

GOD, THOUGH INFINITELY EXALTED, CARES
FOR THE LOWLY.

PSALM 113

Hallelujah!

Praise, O ye servants of the Lord,

Praise the name of the Lord.

Blessed be the name of the Lord

Henceforth and for evermore.

From the rising of the sun to its setting,

Let the name of the Lord be praised.

High above all nations is the Lord,

Above the heavens is His glory.

Who is like the Lord our God,

Enthroned on high,

Looking down low

Upon heaven and earth?

He raises up the poor from the dust,

And from the ash-heap lifts up the needy,

To set him with princes,

With the princes of his people.

He makes the barren wife

A joyful mother in her home.

Hallelujah!

NATURE IS AWED WHEN GOD REVEALS
HIMSELF AS REDEEMER.

תהלים קיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם	בֵּית יַעֲקֹב מֵעַם לֵעֹז:
הִיִּתָּה יְהוּדָה לְקֹדֶשׁוֹ	יִשְׂרָאֵל מִמְּשֻׁלּוֹתָיו:
הַיָּם רָאָה וַיִּנָּס	הַיַּרְדֵּן יָסַב לְאַחֹר:
הַהָרִים רָקְדּוּ כְּאֵילִים	גִּבְעוֹת כְּבָנֵי-צֹאן:
מִה-לָּךְ הָיָם כִּי תָנוּס	הַיַּרְדֵּן תִּסָּב לְאַחֹר:
הַהָרִים תִּרְקְדּוּ כְּאֵילִים	גִּבְעוֹת כְּבָנֵי-צֹאן:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ	מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֹפְכִי הַצּוֹר אֲגַם-מָיִם	חֲלַמִּישׁ לְמַעַיְנוֹ-מָיִם:

ISRAEL SHOULD RENOUNCE SUPERSTITIOUS
WORSHIP AND TRUST IN GOD.

תהלים קט"ו

לֹא לָנוּ יְיָ לֹא-לָנוּ	כִּי-לְשִׁמְךָ תֵּן כְּבוֹד
עַל-חֲסִדֶּךָ עַל-אַמְתֶּךָ:	
לֵמָּה יֹאמְרוּ הַגּוֹיִם	אִי־הָאֵל אֱלֹהֵיהֶם:

NATURE IS AWED WHEN GOD REVEALS
HIMSELF AS REDEEMER.

PSALM 114

When Israel came forth from Egypt,
The house of Jacob from a people of strange speech,
Judah became His sanctuary,
Israel His dominion.

The sea beheld and fled,
The Jordan turned back;

The mountains skipped like rams,
The hills like sheep.

What ails Thee, O sea, that Thou fleest?
O Jordan, that Thou turnest back?

Ye mountains, that ye skip like rams?
Ye hills, like sheep?

At the presence of the Lord, tremble, O earth,
At the presence of the God of Jacob,

Who turns the rock into a pool of water,
The flint into a fountain of water.

ISRAEL SHOULD RENOUNCE SUPERSTITIOUS
WORSHIP AND TRUST IN GOD.

PSALM 115

Not to us, O Lord, not to us,
But to Thy name give glory,
For Thy lovingkindness and for Thy faithfulness.

Wherefore should the nations say:
Where, now, is their God?

ואלהינו בשמים כל אשר-חפץ עשה:
 עצביהם כסף וזהב מעשה ידי אדם:
 פה-להם ולא ידברו עינים להם ולא יראו:
 אזנים להם ולא ישמעו אף להם ולא יריחון:
 ידיהם ולא ימישון רגליהם ולא יהלכו:
 לא-יהנו בגרונם:

ישראל בטח ביי עזרם ומגנם הוא:
 יראי יי בטחו ביי עזרם ומגנם הוא:

EARTHLY LIFE AN OPPORTUNITY TO GLORIFY GOD

יי זכרנו יברך יברך את-בית ישראל:
 יברך יראי יי הקטנים עם-הגדלים:
 יסף יי עליכם עליכם ועל-בניכם:
 ברוכים אתם ליי עשה שמים וארץ:
 השמים שמים ליי והארץ נתן לבני-אדם:
 לא המתים יהללו-יה ולא כל-ידידי דומה:
 ואנחנו נברך יה מעתה ועד-עולם,
 הללויה:

Yea, our God is in the heavens;
Whatsoever He purposes He does.

But their idols are silver and gold,
The work of men's hands.

They have mouths but speak not;
They have eyes but see not;

They have ears but hear not;
They have noses but smell not;

They have hands but feel not;
They have feet but walk not;

They make no sound in their throat.

Let Israel trust in the Lord;

He is their help and their shield.

Let those who revere the Lord trust in the Lord;

He is their help and their shield.

EARTHLY LIFE AN OPPORTUNITY TO GLORIFY GOD

The Lord has been mindful of us, He will bless —
He will bless the house of Israel.

He will bless those who revere the Lord,
Both small and great.

May the Lord increase you,
You and your children.

Blessed be ye of the Lord,
The Creator of heaven and earth.

The heavens are the heavens of the Lord,
But the earth has He given to man.

The dead praise not the Lord,
Nor they that go down into silence;

But we will bless the Lord,
From this time forth and for evermore.
Hallelujah!

THANKSGIVING FOR DELIVERANCE FROM
DEATH AND DESPAIR

תהלים קטז

אָהבתי כִּי־יִשְׁמַע יי אֶת־קוֹלִי תַחֲנוּנִי:

כִּי־הָטָה אָזְנוֹ לִי וּבִימֵי אֶקְרָא:

אֶפְפוּנֵי חֶבְלֵי־מוֹת וּמִצָּרֵי שְׂאוֹל מִצָּאוּנִי

צָרָה וַיְגֹן אֶמְצָא:

וּבִשְׁם־יי אֶקְרָא אָנָּה יי מִלְטָה נַפְשִׁי:

יָקָר בְּעֵינַי יי הַמּוֹתָה לַחֲסִידָיו:

אָנָּה יי כִּי־אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בֶּן־אֲמָתְךָ

פִּתְחַת לְמוֹסְרִי:

חַנוּן יי וְצַדִּיק וְאֵלֶּהֵינוּ מְרַחֵם:

שִׁמְר פְּתָאִים יי דַּלְתִּי וְלִי יְהוֹשִׁיעַ:

שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי כִי־יי גָּמַל עָלַיִכִּי:

כִּי חִלַּצְתָּ נַפְשִׁי מִמוֹת אֶת־עֵינַי מִן־דְּמָעָה

אֶת־רַגְלִי מִדָּחִי:

THANKSGIVING FOR DELIVERANCE FROM
DEATH AND DESPAIR

PSALM 116

I love to know that the Lord hears
My voice and my supplications.

Because He has inclined His ear to me,
Therefore will I call upon Him all my days.

The cords of death were choking me,
And mortal agony seized me;
I was in anguish and despair.

Then I called on the name of the Lord:
O Lord, save my life!

Costly in the sight of the Lord
Is the death of His devoted ones.

O Lord, I am Thy servant,
I am Thy servant, the son of Thy handmaid;
Thou hast loosed my bonds.

Gracious is the Lord and righteous;
Yea, our God is merciful.

The Lord protects the simple;
I was brought low and He saved me.

Return to thy rest, O my soul;
For the Lord has dealt bountifully with thee.

For Thou, God, hast saved my soul from death,
Mine eyes from tears,
My feet from stumbling.

אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת הַחַיִּים:

הָאֵמֶנֶתִי כִּי אֶדְבֹר אֲנִי עֲנִיתִי מְאֹד:

אֲנִי אֶמְרֵתִי בְּחִפּוּי כָּל-הָאָדָם כֹּזֵב:

מָה-אָשִׁיב לִי כָּל-תַּגְמוּלוֹתַי עָלַי:

כּוֹס-יִשׁוּעוֹת אֶשָּׂא וּבִשֵּׁם יי אֶקְרָא:

נִדְרֵי לִי אֲשַׁלֵּם נִגְדָה-נָּא לְכָל-עַמּוֹ:

לֵךְ-אֲזַבַּח זֶבַח תּוֹדָה וּבִשֵּׁם יי אֶקְרָא:

בְּחִצְרוֹת בֵּית יי בְּתוֹכִי יְרוּשָׁלַיִם.

הִלְלוּהָ:

תהלים קיז

הִלְלוּ אֶת-יי כָּל-גּוֹיִם שִׁבְחוּהוּ כָּל-הָאֲמִים:

כִּי גָבַר עָלֵינוּ חֲסִדּוֹ וְאַמֶּת־יי לְעוֹלָם. הִלְלוּהָ:

I shall yet walk before the Lord
In the lands of the living.

I trusted even when I spoke,
'I am greatly afflicted;'

Even when in panic I said,
'All mankind is a failure.'

What can I render to the Lord
For all His benefits toward me?

I will lift up the cup of salvation,
And will call on the name of the Lord.

My vows to the Lord will I fulfill,
Yea, in the presence of all His people.

To Thee will I offer a sacrifice of thanksgiving,
And call on Thy name, O Lord.

In the courts of the Lord's house,
In the midst of thee, O Jerusalem.
Hallelujah!

PSALM 117

O praise the Lord, all ye nations;
Laud Him all ye peoples.

For overwhelming is His mercy toward us,
And everlasting is the Lord's faithfulness.
Hallelujah!

תהלים ק"ח

הודו לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חֲסָדוֹ:
 וַיֹּאמֶר נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֲסָדוֹ:
 וַיֹּאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חֲסָדוֹ:

GOD OUR SAVIOR FROM DISASTER

מִן־הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בַמַּרְחֲבִיָּה:
 יְיָ לִי לֹא אִירָא מִהַיַּעֲשֶׂה לִי אָדָם:
 טוֹב לַחֲסוֹת בַּיהוָה מִבִּטָּח בְּאָדָם:
 טוֹב לַחֲסוֹת בַּיהוָה מִבִּטָּח בַּנְּדִיבִים:
 דָּחָה דָּחִיתָנִי לַנֶּפֶל וַיִּי עֲזָרָנִי:
 עָזַי וְזִמְרַת יְהוָה וַיִּהְיֶה־לִּי לִישׁוּעָה:
 קוֹל רִנָּה וִישׁוּעָה בְּאַהֲלֵי צְדִיקִים:
 יְמִין יְיָ עָשָׂה חֵיל:
 יְמִין יְיָ רוֹמְמָה יְמִין יְיָ עָשָׂה חֵיל:

PSALM 118

O give thanks to the Lord, for He is good;
Yea, His kindness endures for ever.

Let Israel now say:
Yea, His kindness endures for ever.

Let those who revere the Lord now say:
Yea, His kindness endures for ever.

GOD OUR SAVIOR FROM DISASTER

When in straits, I called upon the Lord;
He answered me with liberation.

With the Lord for me, I do not fear;
What can man do to me?

It is better to take shelter with the Lord
Than to put faith in men.

It is better to take shelter with the Lord
Than to put faith in princes.

Hard pressed was I, about to fall,
But the Lord helped me.

The Lord is my strength and song;
And He has become my salvation.

Hark! the joyous shout of triumph in the tents
of the righteous:
The right hand of the Lord does valiantly.

The right hand of the Lord is exalted;
The right hand of the Lord does valiantly.

וְאִסְפָּר מַעֲשֵׂי יְהוָה:	לֹא-אֲמוֹת כִּי-אֶחָיָה
וְלִמּוֹת לֹא נִתְּנָנִי:	יִסֹּר יִסְרֹנִי יְהוָה
אָבֹא-בָם אוֹדָה יְהוָה:	פֶּתְחוּ-לִי שַׁעֲרֵי-צֶדֶק
צַדִּיקִים יָבֹאוּ בּוֹ:	זֶה-הַשַּׁעַר לִי
וְתַהֲיֶי-לִי לִישׁוּעָה:	אוֹדֶךָ כִּי עָנִיתָנִי
הִיָּתָה לְרֹאשׁ פְּנֵה:	אֲבֹן מַאֲסוֹ הַבּוֹנִים
הִיא נִפְלְאָת בְּעֵינֵינוּ:	מֵאֵת יְיָ הִיָּתָה זֹאת
נִגִּילָה וְנִשְׂמַחָה בּוֹ:	זֶה-הַיּוֹם עָשָׂה יְיָ
אָנָּה יְיָ הוֹשִׁיעָה נָּא:	אָנָּה יְיָ הוֹשִׁיעָה נָּא
אָנָּה יְיָ הַצְּלִיחָה נָּא:	אָנָּה יְיָ הַצְּלִיחָה נָּא

יִתְּלֶלֶךָ יְיָ אֱלֹהֵינוּ כָּל-מַעֲשֵׂיךָ. וְחִסִּדֶּיךָ צַדִּיקִים עוֹשֵׂי
 רְצוֹנְךָ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרָנָה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ
 וַיִּפְאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיְמַלִּיכוּ אֶת-שְׁמֶךָ מִלְּכָנוּ:
 כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֶּךָ נִאֶה לֵּאמֹר. כִּי מַעֲלָם וְעַד
 עוֹלָם אַתָּה אֵל: בְּרוּךְ אַתָּה יְיָ מֶלֶךְ מְהֻלָּל בַּתְּשֻׁבּוֹת:

I shall not die, but live,
And declare the works of the Lord.

The Lord has chastised me severely,
But He has not given me over to death.

Open to me the triumphal gates;
I will enter them, I will give thanks to the Lord.

This is the gate of the Lord;
The righteous shall enter it triumphant.

I will thank Thee, for Thou hast answered me,
And hast become my salvation.

The stone which the builders rejected
Has become the chief corner-stone.

This is the Lord's doing;
It is marvelous in our eyes.

This is the day which the Lord has appointed;
On it let us rejoice and be glad.

Lord, we beseech Thee, save us!
Lord, we beseech Thee, save us!

Lord, we beseech Thee, prosper us!
Lord, we beseech Thee, prosper us!

All Thy works shall praise Thee, O Lord our God, and Thy pious ones, the just who do Thy will, and all Thy people, the house of Israel, with joyous song, shall thank, bless, laud, glorify and exalt Thee, and, in reverence and consecration, shall acknowledge Thy sovereignty, O our King; for from everlasting to everlasting Thou art God. Yea, to Thee it is good to give thanks, and to Thy name it is fair to sing songs. Blessed be Thou, O Lord, King adored with praises.

הוצאת ספר התורה

אין כְּמוֹךְ בָּאֱלֹהִים יי ואין כְּמַעֲשֵׂיךְ: מְלֻכּוֹתָ מְלֻכּוֹת
כָּל-עֲלָמִים. וּמַמְשִׁלְתָּךְ בְּכָל דּוֹר וָדוֹר: יי מֶלֶךְ יי מֶלֶךְ
יי יִמְלֹךְ לְעוֹלָם וָעֶד: יי עוֹ לְעַמּוֹ יִתֵּן. יי יִכְרֹךְ אֶת-עַמּוֹ
בְּשָׁלוֹם:

אב הַרְחָמִים. הִטִּיבָה בְּרַצוֹנָךְ אֶת-צִיּוֹן. תִּבְנֶה חוֹמוֹת
יְרוּשָׁלָּיִם: כִּי בָךְ לִבֵּד בְּטַחָנוּ. מֶלֶךְ אֵל רַם וְנִשְׂא. אֲדוֹן
עוֹלָמִים:

The Ark is opened.

Reader and Congregation

Rice

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה יי וַיַּפְּצוּ אֲבִיכֶם
וַיִּנָּסוּ מִשְׁנֵאֵיךְ מִפְּנֵיךְ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדָבָר יי מִירוּשָׁלָּיִם:
בְּרוּךְ שְׁמֶנְךָ תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

The Reader recites one of the following prayers:

(1)

הַעֲרַב-נָא יי אֱלֹהֵינוּ אֶת-דְּבָרֵי תוֹרָתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל. וְנִהְיֶה אֲנַחְנוּ וְצִאֲצֵאֵינוּ וְצִאֲצֵאֵי עַמְּךָ
בֵּית יִשְׂרָאֵל כְּלָנוּ יוֹדְעֵי שְׁמֶךָ וְלוֹמְדֵי תוֹרָתְךָ לְשִׁמְחָה. אָמֵן:

THE TAKING OUT OF THE TORAH SCROLL

There is none like Thee among the powers, O Lord, and there are no works like Thine. Thy kingdom is a kingdom for all ages, and Thy dominion endures throughout all generations. The Lord reigns; the Lord has reigned; the Lord shall reign forever and ever. The Lord gives strength to His people; the Lord blesses His people with peace.

Father of mercies, may it please Thee to do good to Zion; build Thou the walls of Jerusalem. For in Thee alone do we trust, O King, high and exalted God, Lord of the ages.

The Ark is opened.

Reader and Congregation

When the Ark would set forward Moses would say: Rise up, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee.

For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be He who, in His holiness, gave the Torah to His people Israel.

The Reader recites one of the following prayers:

(1)

O Lord our God, make the words of the Torah pleasant in our mouths and in the mouths of Thy people, the house of Israel. May we, our children, and our children's children know Thee, and study Thy Torah in a spirit of pious devotion. Amen.

(2)

יְהִי רָצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ ואלהי אֲבוֹתֵינוּ שְׁתַּרְגְּלֵנוּ
 בְּתוֹרַתְךָ. וּתְדַבֵּיקֵנוּ בְּמִצְוֹתֶיךָ. וְאַל תִּבְיָאֵנוּ לֹא לִיְדֵי חֶטָּא.
 וְלֹא לִיְדֵי עֲבָרָה. וְלֹא לִיְדֵי נִסְיוֹן. וְלֹא לִיְדֵי בִזְיוֹן. וְתַרְחִיקֵנוּ
 מִיָּצָר הָרָע מִפְּנֵעַ רָע וּמִשְׁנֵאת הַבְּרִיּוֹת. וְתְדַבֵּיקֵנוּ בְּיָצָר
 הַטּוֹב. וְתַתְּנֵנוּ הַיּוֹם וּבְכָל-יּוֹם לַחֵן וּלְחֶסֶד וּלְרַחֲמִים
 בְּעִנְיָהּ וּבְעִנְיֵי כָל-רוּאֵינוּ. וְתַגְמֵלֵנוּ חֲסִדִּים טוֹבִים. אָמֵן:

(3)

רְבוֹן כָּל-הָעוֹלָמִים. לֹא עַל-צִדְקוֹתֵינוּ אֲנַחְנוּ מַפִּילִים
 תַּחֲנוּגֵינוּ לְפָנֶיךָ. כִּי עַל-רַחֲמֶיךָ הַרְבִּים: מָה אֲנַחְנוּ. מָה
 חַיֵּינוּ. מָה חֲסִדֵּנוּ. מָה-צִּדְקֵנוּ. מָה-יְשׁוּעָתֵנוּ. מָה-כֹּחֵנוּ. מָה-
 גְּבוּרָתֵנוּ: מָה-נֹאמַר לְפָנֶיךָ יי אֱלֹהֵינוּ ואלהי אֲבוֹתֵינוּ. הֲלֹא
 כָּל-הַגְּבוּרִים כָּאֵין לְפָנֶיךָ. וְאֲנָשֵׁי הַשֵּׁם כֹּלֵא הֵיוּ. וְחַכְמִים
 כְּבִלֵּי מִדָּע. וְגִבּוֹרִים כְּבִלֵּי הַשֶּׁכֶּל. כִּי רַב מַעֲשֵׂיהֶם תְּהִי.
 וַיְמִי חַיֵּיהֶם הִגָּל לְפָנֶיךָ: אֲבָל אַתָּה הוּא עַד שְׁלֹא נִבְרָא
 הָעוֹלָם. אַתָּה הוּא מְשַׁנֵּבְרָא הָעוֹלָם. אַתָּה הוּא בְּעוֹלָם הַזֶּה.
 וְאַתָּה הוּא לְעוֹלָם הַבָּא: קִדַּשׁ אֶת-שְׁמֶךָ עַל-מְקוֹדֵי שֵׁי
 שְׁמֶךָ. וְקִדַּשׁ אֶת-שְׁמֶךָ בְּעֶלְמֶךָ. וּבִישׁוּעָתְךָ תָּרוּם וְתִגְבֶּה
 קִרְנֵנוּ. אָמֵן:

(2)

May it be Thy will, O Lord our God, and God of our fathers, to make us familiar with Thy Torah and to make us cling to Thy commandments. Keep us from sin and transgression, from temptation and disgrace. Keep us from every impulse to evil-doing, from mishap and from the malice of men. Make us cling to the will to do good. Favor us this day and every day with grace, kindness and mercy in Thy sight and in the sight of all men, and bestow upon us goodly tokens of Thy love. Amen.

(3)

Sovereign of all worlds! Not in reliance on our virtues do we lay our supplications before Thee, but in reliance on Thine abundant love. What are we and what is our life? What is our piety or our righteousness? What is our helpfulness, our strength or our power? What shall we say before Thee, O Lord our God and God of our fathers? Are not all the mighty men as nought before Thee, the men of renown as though they had not been, the wise as if without knowledge, and the clever as if without intelligence? For their many works are confusion, and the days of their lives are vanity in Thy sight. But Thou wast the same ere the world was created; Thou hast been the same since the world has been created. Thou art the same in this world, and Thou wilt be the same in the world to come. Manifest Thy holiness through those who sanctify Thee, yea, hallow Thy name throughout Thy world, and through Thy saving power may our cause be enhanced. Amen.

(4)

בְּרִיךְ שְׁמֶה דְּמֵרָא עָלֵמָא. בְּרִיךְ כְּתִרְךָ וְאַתְרְךָ. יְהֵא
 רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעָלָם. וּפְרָקוּן יְמִינְךָ אֲחוּי לְעַמְךָ
 בְּבֵית מְקוֹדְשְׁךָ. וְדַאֲמַטוּיָא לָנָא מְטוּב נְהוּרְךָ. וְלִקְבֵּל
 צְלוֹתָנָא בְּרַחֲמִין: לֹא עַל-אַנָּשׁ רְחִיצָנָא. וְלֹא עַל-בֶּר-
 אֱלֹהִין סְמִיכָנָא. אֲלֹא בְּאַלְהָא דְשִׁמְיָא. בֵּה אָנָּא רְחִץ.
 וְלִשְׁמָה קוֹדֵשׁא יְקִירָא אָנָּא אָמַר תְּשַׁבְּחוּ: יְהֵא רַעְוָא קוֹדְמוֹ
 דְּתַפְתַּח דְּבָאִי בְּאוּרֵיתָא. וְתַשְׁלִים מִשְׁאַלִין דְּלִבָּאִי וְלִבָּא
 דְּכָל-עַמְךָ יִשְׂרָאֵל. לְטָב וְלַחַיִּין וְלִשְׁלָם. אָמֵן:

(5)

תּוֹרַת יְיָ תְּמִימָה. מְשִׁיבַת נֶפֶשׁ: יְעֹדוֹת יְיָ נֶאֱמָנָה. מַחְכִּימָה
 פֶּתִי: פְּקוּדֵי יְיָ יִשְׂרָאִים. מְשַׁמְחֵי לֵב: מְצֹת יְיָ בָּרָה מְאִירָה
 עֵינַיִם: יֵרָאֵת יְיָ טְהוֹרָה. עֹמֶדֶת לְעַד: מִשְׁפָּטֵי יְיָ אֱמֶת. צִדְקוֹ
 יִחְדְּדוּ. אָמֵן:

(6)

רַבּוֹן הָעוֹלָמִים. תּוֹרָה צוּרָתָא לָנוּ מוֹרָשָׁה קְהֵלִית יַעֲקֹב
 וּמְקוֹר חֶסֶן וְרוּחַ לְהוֹלִכִים בְּצִדְקַת חֲקוּלֵיהָ. מֵאִזְ הֵיִינוּ
 לְעַם הָאֲצִילָה עֲלֵינוּ תּוֹרָתְךָ אִמְץ-לֵב וְעוֹ-רוּחַ. וְתַמְלֵא
 אוֹתָנוּ תְּמִיד רְצוֹן לְהַבִּין אֶת-דְּרָכֶיךָ וְלְהַאֲמִין בִּישׁוּעָתְךָ.
 אָנָּא תַּעֲזֹרֵר בְּנוֹ קְרִיאַת הַתּוֹרָה בְּמִקְרָאִי קוֹדֵשׁ אֶת-

Personal from (4)*meditation
Zohar / Kabbalah*

Blessed be Thy name, O Lord of the universe, and blessed be Thy sovereignty. May Thy love ever abide with Thy people Israel, and Thy redemptive power be manifest to us in our worship of Thee. Give unto us the good gift of Thy light, and accept our prayers in Thy compassion. Not in man do we put our trust, nor upon any angel do we rely, but upon the God of heaven. In Him we put our trust, and to His holy and glorious name we utter praises. May it be Thy will to open our hearts to Thy Torah, and to fulfill the worthy prayers of our hearts and of the hearts of all Thy people Israel, for life, for good, and for peace. Amen.

(5)

The law of the Lord is perfect, reviving the spirit. The testimony of the Lord is trustworthy, teaching the simple man wisdom. The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is clear, enlightening the eyes. Reverence for the Lord is pure, enduring forever. The judgments of the Lord are true; they are righteous altogether. Amen.

(6)

Lord of the universe, Thy Torah is the sacred heritage of Israel and the source of its spiritual strength. Throughout our life as a people, Thy Torah has given us fortitude and courage. It has ever imbued us with the desire to understand Thy ways and with faith in Thy saving power. May our reading of the Torah in our solemn assemblies

הִרְצוֹן וְאֶת־הַשְּׂאִיפָה לְהַקְדִּישׁ אֶת־שְׁמֶךָ בְּרַבִּים. וְלִהְפָּנוֹת
 כָּל־בָּאֵי עוֹלָם אֶל מַלְכוּתְךָ. וְתִשׁוּב תִּטַּע בָּנוּ אֶהְבָּה
 בְּלִי־הַפְּגוּמֹת אֵלֶיךָ. אֲמוֹן לְכָל־מַגְמָה שֶׁל צָדֵק. וְרָגַשׁ
 אַחֲנָה וְרַעוּת אֶל־כָּל־הַנִּבְרָא בְּצֶלֶם. וְתַעֲזָרֵנוּ לְהֶאֱמִין
 בְּךָ בְּתֵם־לֵבָב וְלִהְדָּבֵק בְּתוֹרָתְךָ כְּמוֹ שֶׁהֶאֱמִינוּ בְּךָ
 אֲבוֹתֵינוּ מֵעוֹלָם. אֲמוּנָה אֲשֶׁר תִּטְהַר אֶת־לִבָּנוּ וְתֹאשֶׁר
 מַאֲנֵינוּ וְתִכְוֶנֶן מַעֲשֵׂי יְדֵינוּ כְּדִי שְׁנִנְכָּה לְהוֹרִישָׁה מוֹרָשָׁה
 קְדוּשָׁה לְבָנֵינוּ. כִּי לֹךְ עֵינֵינוּ צוֹפִיּוֹת וְלִדְבָרְךָ יְיָ אֱלֹהֵינוּ
 עֲרוּךְ לְבָנוּ לְנִחוּתָנוּ בְּרוּיִם חֲזוֹן תִּקְנָה וְשָׁלוֹם. אָמֵן:

*The Reader takes the Scroll of the Torah, and the following
 is said:*

Reader and Congregation



שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

Ba

Reader and Congregation



אֶחָד אֱלֹהֵינוּ. גָּדוֹל אֲדוֹנֵינוּ. קְדוֹשׁ שְׁמוֹ:

Reader

גָּדְלוֹ לִי אֱתִי. וְנִרְמָמָה שְׁמוֹ יִתְדוֹ:

awaken in us the will and the striving to give public testimony to the sanctity of Thy name and to proclaim Thy sovereignty over us and over all mankind. May it recreate in us unfaltering love for Thee, devotion to all righteous causes, and abiding fellowship with all men. May its revelation of the wholehearted faith that our fathers had in Thee and of their loyalty to Thy Law lead us to like faith and loyalty. May it mold our hearts, govern our impulses, and make us worthy to bequeath it as a sacred inheritance to our children. To Thee and to Thy word, O God, we look for guidance, for vision, for hope and for peace. Amen.

*The Reader takes the Scroll of the Torah, and the following
is said:*

Reader and Congregation

Hear, O Israel: the Lord our God, the
Lord is one.

Reader and Congregation

Our God is one; great is our Lord; holy
is His name.

Reader

Glorify the Lord with me, and let us exalt
His name in unison.

Reader and Congregation

לְךָ יְיָ הַגְדָּלָהּ. וְהַגְבוּרָה. וְהַתְפָּאֲרָת. וְהַנְצָח. וְהַהוֹד. כִּי
כָל בְּשָׂמַיִם וּבָאָרֶץ. לְךָ יְיָ הַמַּמְלָכָה וְהַמְתַּנְשָׂא לְכָל לְרָאשׁ:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֵדֶם רְגָלָיו. קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוִי לַהֵר קְדָשׁוֹ. כִּי קְדוֹשׁ יְיָ
אֱלֹהֵינוּ:

*That Moses placed before
the C.O.I*

*Those who are called to the reading of the Torah say the
following blessing:*

. to the Cong.
the L. by
hand of (M)
בָּרְכוּ אֶת יְיָ הַמְבָרֵךְ:

Congregation

בָּרוּךְ יְיָ הַמְבָרֵךְ לְעוֹלָם וָעֶד:

*The response of the Congregation is repeated and the
blessing continued:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר קִרְבָּנוּ
לְעִבּוּדְתּוֹ. וְנִתְּנָנוּ לְנֶפֶשׁ אֶת־תּוֹרָתוֹ: בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

*After the section of the Torah is read, the following
blessing is recited:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר נִתְּנָנוּ לְנֶפֶשׁ
תּוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָשַׁע בְּתוֹכָנוּ: בָּרוּךְ אַתָּה יְיָ נוֹתֵן
הַתּוֹרָה:

*For "Prayers for Occasions in Personal Life," see
Supplement, pages 490-503.*

Reader and Congregation

Thine, O Lord, is the greatness, the power, the glory, the triumph and the majesty; for all that is in heaven and on earth is Thine. Thine, O Lord is the kingdom and Thou art supreme over all. Exalt ye the Lord our God, and worship at His footstool; holy is He. Exalt ye the Lord our God, and worship at His holy mount, for the Lord our God is holy.

Those who are called to the reading of the Torah say the following blessing:

Bless ye the Lord, the Blessed One.

Congregation

Blessed be the Lord who is blessed for ever and ever.

The response of the Congregation is repeated and the blessing continued:

Blessed be Thou, O Lord our God, King of the universe, who hast brought us nigh to Thy service and hast given us Thy Torah. Blessed be Thou, O Lord, giver of the Torah.

After the section of the Torah is read, the following blessing is recited:

Blessed be Thou, O Lord our God, King of the universe, who hast given us the Torah of truth and thereby planted everlasting life in our midst. Blessed be Thou, O Lord, giver of the Torah.

For "Prayers for Occasions in Personal Life," see Supplement, pages 490-503.

*When the Scroll of the Torah is raised, the following
is chanted:*

וזאת התורה. עץ חיים היא למחזיקים בה. ותמכיה
מאשר:

*After the completion of the Scriptural readings, the Reader
recites the following:*

INVOCATION OF BLESSING ON ALL WHO SHARE
IN THE SPIRITUAL LIFE OF ISRAEL

מי שברך אבותינו אברהם יצחק ויעקב. הוא יברך
את כל-הקהל הקדוש הזה עם כל-קהלות הקדש: ומי
שמכוננים לבם בתפלה. וכל-מי שעוסקים בתורה בצרכי
צבור ובבנין ארץ ישראל באמונה. הקדוש ברוך הוא
ישלם שכרם ויסיר מהם כל-מחלה וכל-תקלה. ויחזק
את-לבם ורוחם. וישלח ברכה והצלחה בכל-מעשי
ידיהם. ויזכו לראות בשוב יי את-שיבת ציון. והארץ
תמלא רוח דעה ותבונה צדק שלום ואמת. ונאמר אמן:

On the Sabbath before ראש חודש recite the following:

PRAYER FOR A MONTH OF BLESSING

יהי רצון מלפניך יי אלהינו ואלהי אבותינו. שתחדש
עלינו את-החדש הזה לטובה ולברכה. ותתן-לנו חיים
ארבים. חיים של שלום. חיים של פרנסה. חיים של חלוצ

*When the Scroll of the Torah is raised, the following
is chanted:*

This Torah is a tree of life to those who hold fast to it; and of them that uphold it, every one is rendered happy.

*After the completion of the Scripture readings, the Reader
recites the following:*

INVOCATION OF BLESSING ON ALL WHO SHARE
IN THE SPIRITUAL LIFE OF ISRAEL

May He who blessed our fathers, Abraham, Isaac and Jacob, bless this entire congregation together with all other congregations. May those who pray wholeheartedly, and those who sincerely occupy themselves with the study of the Torah, with the needs of the community and with the upbuilding of Eretz Yisrael be rewarded by the Holy One, blessed be He. May He remove from them all illness and all mishap. May He strengthen their hearts and their spirits. May He bless all their efforts with success. May they be privileged to behold Zion restored by God's grace, and may the world be filled with knowledge, justice, peace and truth, and let us say, Amen.

On the Sabbath before the New Moon, recite the following:

PRAYER FOR A MONTH OF BLESSING

May it be Thy will, O Lord our God and God of our fathers, that the new month bring us welfare and blessing. O grant us long life, a life of peace, of sustenance, of bodily vigor,

עצמות. חיים שאין בהם בושה וכלמה. חיים שיש בהם אהבת תורה ויראת שמים. חיים שיש בהם ישר ותבונה השכל ודעה. חיים שימלאו משאלות לבנו לטובה. אמן סלה:

מי שעשה נסים לאבותינו. וגאל אותם מעבדות לחרות. הוא יגאל אותנו בקרוב. ויקבץ נדחינו מארבע כנפות הארץ. חברים כל-ישראל. ונאמר אמן:

ראש חדש יהיה ביום הבא עלינו ועל-כל-ישראל לטובה.

יחד־שהו הקדוש ברוך הוא עלינו ועל-כל-עמו בית ישראל לחיים ולשלום. לששון ולשמחה. לישועה ולנחמה. ונאמר אמן:

PRAYER FOR OUR COUNTRY

רבון העולם. קבל נא ברחמים את-תפלתנו בעד ארצנו וממשלתה. הרק את-ברכתך על הארץ הזאת. על נשיאה. שופטיה. שוטריה. ופקידיה. העוסקים בצרכי צבור באמונה: הורם מחקי תורתך. הביגים משפטי צדקך למען לא יסורו מארצנו שלום ושלום אשר וחפש כל-הימים. אָנָּה יי אלהי הרוחות לכל-בשר. הערה רוחך על כל-תושבי ארצנו. וטע בין בני האמות והאמונות השונות

a life free from shame and reproach, a life marked by love of Torah and the practice of piety, by uprightness and intelligence, reason and knowledge, a life in which the worthy prayers of our hearts shall be fulfilled for good. Amen.

May He who wrought miracles for our fathers, and redeemed them from slavery to freedom, speedily redeem us, and gather the homeless of our people from the four corners of the earth, and may all Israel be united in fellowship; and let us say, Amen.

The New Moon of will be on May it come to us and to all Israel for good.

May the Holy One, blessed be He, grant that the new month bring to us and to all His people, the house of Israel, life and peace, gladness and joy, salvation and consolation; and let us say, Amen.

PRAYER FOR OUR COUNTRY

Lord of the universe, we invoke Thy blessing upon our country, upon the government of this Republic, the President of these United States and upon all who exercise just and rightful authority. Do Thou instruct them out of Thy Law, that they may administer all affairs of state in justice and equity, that peace and security, happiness and prosperity, right and freedom, may forever abide in our midst. Unite in loyal and loving accord all the inhabitants of our country, so that men of all races and creeds may find in

השוכנים בזה אהבה ואחווה שלום ורעות. ועקר מלבם כל
שנאה ואיבה קנאה ותחרות. למלאות משא-נפש בניה
המתמרים בכבודה. והמשתוקקים לראותה אור לכל-
הגוים.

וכן יהי רצון מלפניך שתהא ארצנו ברכה לכל-יושבי
תבל. ותשרה ביניהם רעות וחרות. ונקים במהרה חזון
נביאיך. לא ישא גוי אל-גוי חרב. ולא ילמדו עוד מלחמה.
אמן:

THE PRIVILEGE OF PROCLAIMING GOD'S KINGDOM

אשרי יושבי ביתך	עוד יהללוך סלה:
אשרי העם שככה לו	אשרי העם שיי אלהיו:

תהלים קמ"ה

ארוממך אלוהי המלך	ואברכה שמך לעולם ועד:
בכל-יום אברכה	ואהללה שמך לעולם ועד:
גדול יי ומהלל מאד	ולגדלתו אין חקר:
דור לדור ישבח מעשיך	וגבורתיך יגידו:
הדר כבוד הודך	ודברי נפלאתיך אשיחה:
ועוזו נראתיך יאמרו	וגדלתך אספרנה:

their common citizenship the bond of true brotherhood. Banish all hatred and bigotry, and safeguard the ideals and free institutions which are our country's pride and glory.

May this land, under Thy providence, be an influence for good throughout the world, uniting men in peace and freedom, and helping to fulfil the vision of Thine inspired seers, 'Nation shall not lift up sword against nation, neither shall men learn war any more.' Amen.

THE PRIVILEGE OF PROCLAIMING GOD'S KINGDOM

Happy are they who dwell in Thy house;
Forever shall they praise Thee.

Happy the people whose destiny is such,
Happy the people whose God is the Lord.

PSALM 145

I will extol Thee, my God, O King,
And bless Thy name for ever and ever.

Every day will I bless Thee,
And praise Thy name for ever and ever.

Great art Thou, O Lord, and highly to be praised;
Thy greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

Of the glorious splendor of Thy majesty,
And of Thy wondrous works will I speak.

The might of Thy tremendous acts shall be told;
Yea, I will declare Thy greatness.

זָכַר רַב-טוֹבָהּ יִבְרָעוּ וְצִדְקָתָהּ יִרְגְּנוּ:
 חֲנוּן וְרַחוּם יי אֲרֹךְ אַפִּים וְגֵד־לִחְסֵד:
 טוֹב-יי לְכָל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו:
 יוֹדוּהָ יי כָּל-מַעֲשֵׂיהָ וַחֲסִידֶיהָ יִבְרַכּוּכָהּ:
 כְּבוֹד מַלְכוּתָהּ יֹאמְרוּ וְגִבּוֹרָתָהּ יִדְבְּרוּ:
 לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרָתוֹ וְכְבוֹד הַדָּר מַלְכוּתוֹ:
 מַלְכוּתָהּ מַלְכוּת כָּל-עֲלָמִים וּמַמְשִׁלָּתָהּ בְּכָל-דּוֹר וְדוֹר:
 סוּמָהּ יי לְכָל-הַנִּפְלִים וְזוֹקֶה לְכָל-הַכּוֹפִים:
 עֲיִנֵּי כָל אֱלֹהֵי יִשְׂרָאֵל וְאַתָּה נוֹתֵן-לָהֶם
 אֶת-אֲכָלָם בְּעֵתוֹ:
 פּוֹתֵחַ אֶת-יְיָהּ וּמַשְׁבִּיעַ לְכָל-חַי רִצּוֹן:
 צַדִּיק יי בְּכָל-דִּרְכָּיו וַחֲסִיד בְּכָל-מַעֲשָׂיו:
 קְרוֹב יי לְכָל-קִרְאִיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאַמֶּת:
 רִצּוֹן יִרְאִיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:
 שׁוֹמֵר יי אֶת-כָּל-אַהֲבָיו וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד:

Men shall recount Thine abundant goodness,
And joyously sing of Thy righteousness.

The Lord is gracious and compassionate,
Long forbearing and of great mercy.

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy devoted servants shall bless Thee.

They shall speak of Thy glorious rule,
And discourse of Thy power,

To make known to men Thy mighty acts,
And the glory of Thy sovereign majesty.

Thy kingdom is an everlasting kingdom,
And Thy dominion is throughout all generations.

The Lord upholds all that fall,
And raises up all those that are bowed down.

The eyes of all wait upon Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest the want of every living thing.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is nigh to all who call upon Him,
To all who call upon Him in truth.

He fulfils the wants of those who revere Him;
He hears their cry and saves them.

The Lord preserves all who love Him,
But all the wicked He destroys.

תְּהִלַּת יְיָ יִדְבָּר-פִּי וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קֹדֶשׁוֹ
לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ נִבְרָךְ יְהוָה מִעַתָּה וְעַד-עוֹלָם.
הַלְלוּיָהּ:
הַלְלוּיָהּ:

הכנסת ספר התורה

The Reader takes the Scroll of the Torah to return it to the Ark and says:

יְהִלְלוּ אֶת-שֵׁם יְיָ. כִּי-נִשְׁאָב שְׁמוֹ לְבָדוֹ:

Congregation

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעִמּוֹ. תְּהִלָּה לְכָל-
חֲסִידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ. הַלְלוּיָהּ:

Reader and Congregation chant one of the following Psalms:

(1)

THE THUNDERSTORM REMINISCENT OF THE
GIVING OF THE TORAH AS PICTURED
IN TRADITION

תהלים כ"ט

הָבוּ לַיְיָ בְּנֵי אֱלֹהִים הָבוּ לַיְיָ כְּבוֹד וָעֹז:
הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת-קֹדֶשׁ:

My mouth shall utter the praise of the Lord,
Yea, let all mankind bless His holy name for ever and ever.

Yea, we will bless the Lord,
From this time forth and for evermore.
Hallelujah!

THE REPLACING OF THE TORAH SCROLL

*The Reader takes the Scroll of the Torah to return it to the Ark
and says:*

Let them praise the name of the Lord,
For His name alone is exalted.

Congregation

His majesty is over earth and heaven;
He has raised His people to high honor,
His pious servants to great glory,
The children of Israel, the people near to Him.
Hallelujah!

Reader and Congregation chant one of the following Psalms:

(1)

THE THUNDERSTORM REMINISCENT OF THE
GIVING OF THE TORAH AS PICTURED
IN TRADITION

PSALM 29

Ascribe to the Lord, O heavenly Beings,
Ascribe to the Lord glory and might.

Ascribe to the Lord the glory of His name;
Worship the Lord in holy array.

קול יי על-המים אל הכבוד הרעים

יי על-מים רבים:

קול יי בכח קול יי בהדר:

קול יי שבר ארזים וישבר יי את-ארזי הקנן:

וירקידם כמו-עגל לבנון ושריון כמו כן-ראמים:

קול יי חצב להבות אש:

קול יי יחיל מדבר יחיל יי מדבר קדש:

קול יי יחולל אילות ויחשף יערות

ובהיכלו כלו אומר כבוד:

יי למבול ישב וישב יי מלך לעולם:

יי עז לעמו יתן יי יברך את-עמו בשלום:

(2)

GOD TO BE EXTOLLED IN MUSIC

תהלים ק"ג

הללויה

הללו-אל בקדשו. הללוהו ברקיע עז:

הללוהו בגבורתיו. הללוהו כרב גדלו:

The voice of the Lord peals across the waters —
It is the God of glory thundering,
The Lord thundering across the vast waters,

The voice of the Lord in all its might,
The voice of the Lord in all its majesty.

The voice of the Lord breaks the cedars;
The Lord shatters the cedars of Lebanon.

He makes them skip like a calf,
Lebanon and Sirion like a young wild bull.

The voice of the Lord hews out flames of fire,
The voice of the Lord causes the desert to reel;
The Lord causes the desert of Kadesh to reel.

The voice of the Lord whirls the oaks,
And strips the woods bare,
And in His palace everything says: Glory.

The Lord sat enthroned at the flood;
Yea, the Lord sits as King forever.

The Lord gives strength to His people;
The Lord blesses His people with peace.

(2)

GOD TO BE EXTOLLED IN MUSIC

PSALM 150

Praise God in His sanctuary;
Praise Him in His heaven of power.

Praise Him for His mighty acts;
Praise Him for His exceeding greatness.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר:

הַלְלוּהוּ בְּתֶף וּמַחּוֹל הַלְלוּהוּ בְּמִנִּים וְעֹגֵב:

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה. הַלְלוּיָהּ:

(3)

Who Is Worthy of Communion with God?

תהלים כ"ד, א'-ו'

לִי הָאָרֶץ וּמְלוֹאָהּ תִּבֵּל וַיֹּשְׁבֵי בָהּ:

כִּי הוּא עַל-יָמִים יִסְדָּהּ וְעַל-נְהָרוֹת יִכּוֹנְנֶהּ:

מִי-יַעֲלֶה בְּהַר-יְיָ וּמִי-יָקוּם בְּמָקוֹם קֹדֶשׁוֹ:

נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב אֲשֶׁר לֹא-נִשְׂא לִשְׂוֹא נַפְשׁוֹ

וְלֹא גִשְׁבַּע לְמַרְמָה:

יֵשָׁא בְּרָכָה מֵאֵת יְיָ וַצַּדִּיקָה מֵאֱלֹהֵי יִשְׁעוֹ:

יְהִי דֹר וּדְרָשׁוֹ מִבְּקִשֵּׁי פִנְיֶה יַעֲקֹב סֵלָה:

Praise Him with blast of the horn;
Praise Him with psaltery and harp.

Praise Him with timbrel and dance;
Praise Him with strings and pipe.

Praise Him with resounding cymbals;
Praise Him with clanging cymbals.

Let everything that breathes praise the Lord.
Hallelujah!

(3)

WHO IS WORTHY OF COMMUNION WITH **GOD**?

PSALM 24:1-6

The earth is the Lord's, and all that it holds;
The world and they that dwell in it.

For it is He who founded it upon the seas,
And established it upon the floods.

Who shall ascend the mountain of the Lord?
Who shall stand in His holy place?

He who is clean of hands and pure of heart,
Who sets not his mind on what is false
And swears not to a lie.

He will receive a blessing from the Lord,
And be justified by the God of his salvation.

Such is the generation of those who seek Him,
Of those who seek the God of Jacob.

LET VICTORY BE DEDICATED TO GOD.

תהלים כ"ד, ו'-י'

(A PSALM CHANTED IN OLDEN TIMES WHEN THE ARK
WAS BROUGHT BACK FROM VICTORIOUS BATTLE)

שָׂאוּ שְׁעָרִים רְאֵשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי זֶה מֶלֶךְ הַכְּבוֹד יְיָ עֶזְרוֹ וְגִבּוֹר

יְיָ גִבּוֹר מִלְחָמָה:

שָׂאוּ שְׁעָרִים רְאֵשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם

וַיָּבֹא מֶלֶךְ הַכְּבוֹד:

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְיָ צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד

סֵלָה:

*After the Scroll of the Torah is placed in the Ark, the Reader
recites one of the following prayers:*

(1)

אֵל שְׂדֵי שׁוֹמֵעַ תִּפְלָה אָנָּה הַאֲזִינָה קוֹלֵנוּ. צִוָּה לָנוּ אֶת-
בְּרִכְתְּךָ בַּיּוֹם הַזֶּה. עֲזָרָה אֱלֵינוּ וְהַעֲיָרָה חֲסִדְךָ וְאַהֲבָתְךָ
עָלֵינוּ. וַיְהִי רָצוֹן שְׁחֻזֹן אֱמֶתְךָ וְקוֹי אוֹרְךָ הַנוֹגֵהִים עָלֵינוּ
כָּעֵת יֵאָדְרוּ אֶת-לִבֵּנוּ גַם כִּי נִצָּעַד בְּמַעְגְלֵי תַבַּל רַבָּה. לְמַעַן
נִחְיֶיךָ בְּבְרִיתְךָ בְּאַמּוּנָה בְּכָל גְּסִיוֹן וּמִסָּה. וּלְמַעַן נַחֲוֶשׂ אֶת-
קִרְבַּת קִדְשְׁךָ בְּכָל-עֵת וּבְכָל-שָׁעָה. אָמֵן:

LET VICTORY BE DEDICATED TO GOD.

PSALM 24:7-10

(A PSALM CHANTED IN OLDEN TIMES WHEN THE ARK
WAS BROUGHT BACK FROM VICTORIOUS BATTLE)

Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors;
That the King of glory may come in.

Who is the King of glory?
The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates,
Yea, lift them up, ye everlasting doors,
That the King of glory may come in.

Who is the King of glory?
The Lord of hosts;
He is the King of glory.

*After the Scroll of the Torah is placed in the Ark, the Reader
recites one of the following prayers:*

(1)

Almighty God, Thou who hearest prayer, hearken unto us, we beseech Thee, in this solemn hour. Bless our worship this day. May our prayers win for us Thy mercy and Thy love. May the gleams of Thy light, the visions of Thy truth, which come to bless us here, abide with us when we are mingling with the world, so that, whatever our trials, we may still hold fast to our faith in Thee, and whatever our temptations, we may still feel the sanctifying influence of Thy presence. Amen.

(2)

אֱלֹהֵינוּ בָּאֵנוּ אֵלֶיךָ לְבַקֵּשׁ עֲזֻרָתְךָ. תֵּן-לָנוּ כָּח לְנִשְׂא
וּלְסַבֵּל אֶת-עַל יְמֵינוּ. תֵּן-לָנוּ לֵב רוֹאֶה נִכְחָה לְהִבִּין כִּי
בְגִדְל אֶהְבֶּתְךָ וְחִכְמָתְךָ שֶׁתַּעֲלִינוּ כַּכֶּכֶה. שְׁנַבְנוּ לַעֲלוֹת
בְּמַעֲלוֹת רוּחָנוּ לְהַכִּיר וּלְדַעַת אֶת-תְּעוּדָתָנוּ בְּחַיִּים וּלְמַלֵּא
אוֹתָהּ בְּאַמוּנָה. הִיָּה עִמָּנוּ וְעִמְד לְיִמֵּינוּ בְּמִלְחָמוֹת לִבְנוּ
עַת נִשְׁאַפֶּה לְהִתְגַּבֵּר עַל-שְׂגִיאוֹתֵינוּ וְעַל-חֲלוּשׁוֹתֵינוּ. הוֹרֵנוּ
לְהִבָּחֵן אֶת-תַּכְלִית הַחַיִּים עָלֵי-אֲדָמוֹת. לְהַשִּׁיג אֶת-
רוּמְמוֹתֵם. לְמַעַן גִּלְךָ וְנִקְרַב אֵלֶיךָ יוֹם יוֹם. אָמֵן:

(3)

אֵב הַרְחֵמִים מוֹדִים אֲנַחְנוּ לָךְ שֶׁנִּתַּתָּ לָנוּ אֶת-יּוֹם הַשַּׁבָּת
הַזֶּה אֲשֶׁר בּוֹ נוֹכַל לְהַשְׁמִיעַ שִׁיר וּשְׂבָחָה וּלְהַבִּיעַ מִשְׁאֲלוֹתֵינוּ
וּמִשְׁאוֹת נַפְשָׁנוּ. שָׁבַח וְהוֹדָיָה לָךְ שֶׁשִּׁמְחָתָנוּ בַּעֲבוּדָתְךָ
וְקִרְבָּתָנוּ לְשִׁמְךָ הַגָּדוֹל וְהִרְאִיתָ לָנוּ חֲסִידֶיךָ וְרַחֲמֶיךָ הַרְבִּים
חֲדָשִׁים לְבָקְרִים. אֶת-נַעֲיֵמוֹת הַחַיִּים נִתַּתָּ לָנוּ. בְּעוֹלָם
פְּלָאוֹת שְׂמִתָּנוּ. בְּמִתְנוֹת לֵב וְרוּחַ חוֹנֶנֶתָנוּ וְתוֹכָנוּ בְּנִפְשׁוֹת
יְקָרוֹת אֲשֶׁר אֶהְבֶּתָן הִיא אוֹצָרָנוּ וּמַעֲזָנוּ. וְעַל כָּלֵם יִתְבָּרַךְ
וְיִשְׁתַּבַּח שִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ. אָמֵן:

(2)

We come to Thee, O God, for Thy gracious help. Give us strength to bear our load of care; give us clearness of vision, so that we may see the wisdom and the love which have laid it upon us. Help us to be true to our better selves, to discern our real work in life, and to do it with all our might. Be by our side when we are struggling with our own hearts, when we seek to rise above our failings and weaknesses. Help us to realize life's meaning, to understand its solemnity, so that each day we live may be yet another step leading us nearer to Thee. Amen.

(3)

Merciful Father, we thank Thee for this Sabbath day. We thank Thee for the opportunity of uttering our praise and our gratitude, our hopes and our desires. We thank Thee for the joy of worshiping Thee, for the privilege of drawing near to Thy holy presence. O God, Thy mercies are new every morning. Not a day passes without leaving with us some token of Thy lovingkindness. Thou hast given us life with all its delights. Thou hast placed us in a wonderful and beautiful world. Thou hast given us the joys of the mind and the spirit. Thou hast given us dear ones whose love is our stay and our treasure. For these and all our blessings we praise Thy holy name. Amen.

THE TORAH AS A MEANS OF SPIRITUAL RENEWAL

ובנחה יאמר. שובה יי רבבות אלפי ישראל:

כי לקח טוב נתתי לכם. תורת אל-תעזבו:

עץ-חיים היא למחזיקים בה. ותמכה מאשר:

דרכיה דרכי-נעם. וכל-נתיבותיה שלום:

השיבנו יי אליך ונשובה. חדש ימינו בקדש:

The Ark is closed.

THE TORAH AS A MEANS OF SPIRITUAL RENEWAL

When the Ark would rest, Moses would say:
Return, O Lord, to the ten thousands of the clans of Israel.

Verily I give you good doctrine;
Forsake ye not My teaching.

It is a tree of life to them that hold fast to it,
And of them that uphold it, every one is rendered happy

Its ways are pleasant ways,
And all its paths are peace.

Bring us back to Thee, O Lord, for we would return;
Renew our days as of old.

The Ark is closed.

מוסף לשבת

ADDITIONAL SABBATH SERVICE

מוסף לשבת

GOD THE GIVER OF THE SABBATH

מִגֵּן אֲבוֹת בְּדָבָרוֹ.
מְבַלְבֵּל חַיִּים בְּמֵאמָרוֹ.
הָאֵל הַקָּדוֹשׁ שָׁאִין בְּמִזְחוֹ.
הַמְנִיחַ לַעַמּוֹ בְּיוֹם שַׁבָּת קָדְשׁוֹ.
כִּי בָם רָצָה לְהִנִּיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בִּירְאָה וּפְתֹחַ.
וְנוֹדָה לְשִׁמּוֹ בְּכָל-יוֹם תָּמִיד מֵעֵין הַבְּרָכוֹת.
אֵל הַהוֹדָאוֹת. אֲדוֹן הַשְּׁלוֹם.
מְקַדֵּשׁ הַשַּׁבָּת. וּמְבָרֵךְ שְׂבִיעִי.
וּמְנִיחַ בְּקִדְשָׁהּ לַעַם מְדֻשָּׁנִי עֲנֵנִי.
זָכֹר לְמַעֲשֵׂה בְּרֵאשִׁית:

*For readings on "The Sabbath," see Supplement,
pages 262-283.*

ADDITIONAL SABBATH SERVICE

GOD THE GIVER OF THE SABBATH

He with His word was a shield to our fathers,
And by His bidding He sustains all that live,
The holy God, like whom there is none,
Who gives rest to His people on His holy Sabbath
day,
For He has shown them His favor in granting them
repose.

Him we will serve with veneration and awe,
And to His name we will constantly give thanks,
Every day with the blessing that befits it.
He is the God to whom thanks are due, the Lord of
peace;
He hallows the Sabbath and blesses the seventh day.
He gives sanctified rest to the people on whom He
lavishes delight,
In remembrance of the creation.

*For readings on "The Sabbath," see Supplement,
pages 262-283.*

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

נַעֲרִיצֶךָ וְנִקְדִּישֶׁךָ בְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שֶׁמָּךְ בִּקְדֹשׁ. בְּכָתוּב עַל־יַד נְבִיאֶךָ. וְקָרָא זֶה אֱלֹהֵינוּ וְאָמַר.
קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָל־הָאָרֶץ
כְּבוֹדוֹ:

כְּבוֹדוֹ מְלֵא עוֹלָם מְשַׁרְתָּיו שׂוֹאֲלִים זֶה לָזֶה אֵיזֶה מָקוֹם
כְּבוֹדוֹ. לְעַמָּתָם בָּרוּךְ יֹאמְרוּ.

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

מִמְּקוֹמוֹ הוּא יָפֶן בְּרַחֲמִים וַיַּחֲזֵן עִם הַמִּיחָדִּים שְׁמוֹ עָרַב
וַיִּבְקֹר בְּכָל־יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים.

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מְלֻכְנוּ הוּא מוֹשִׁיעֵנוּ. וְהוּא
שֹׁמֵעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָל־חַי לְהִיּוֹת לָכֶם לֵאלֹהִים:

אֲנִי יְיָ אֱלֹהֵיכֶם:

וַיְבָרֶךְ קֹדֶשׁ כְּתוּב לֵאמֹר.

יְמִלֶךְ יְיָ לְעוֹלָם אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר. תִּלְלוּהָ:

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

We will revere Thee and sanctify Thee as Thou art revered and sanctified in the mystic utterance of the holy Seraphim, seen in the prophetic vision. They hallow Thy name in the heavenly sanctuary and call one to another saying:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory!

His glory fills the universe; His ministering angels ask one another: Where is the abode of His glory? To which they respond: Blessed —

Blessed be the glory of the Lord in His abode!

From His abode may He turn with compassion and be gracious to the people that affirms His unity. Evening and morning, twice every day, they say in love: Hear —

Hear, O Israel: The Lord our God, the
Lord is one.

He is our God; He is our Father; He is our King; He is our Savior. In His compassion He will again let us hear, in the presence of all living, His assurance: To be your God.

I am the Lord your God.

And in Thy holy words it is written, saying:

The Lord will reign for ever,
Thy God, O Zion, for all generations.
Hallelujah!

לְדוֹר וָדוֹר נִגִּיד נִדְלָהּ. וּלְנֶצַח נִצְחִים קִדְּשָׁתָהּ נִקְדִּישׁ.
וְשִׁבְחָהּ אֱלֹהֵינוּ מִפְּנֵי לֹא יָמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל
מְלֶכֶּה נִדּוּל וְקִדּוּשׁ אֲתָה: בָּרוּךְ אַתָּה יְיָ הָאֵל הַקִּדּוּשׁ:

On Sabbath conclude the Blessing thus:

הַמֶּלֶךְ הַקִּדּוּשׁ:

IN REMEMBRANCE OF THE ANCIENT
TEMPLE SERVICE

אֲזַ בְּשָׁכֵן יִשְׂרָאֵל בְּטַח בְּאַרְצוֹ וְהֵיכַל מִשְׁכַּן כְּבוֹדָהּ
עַל-יְסוּדוֹ וּמִזְבֵּחַ עַל-מְכוּנוֹ הִקְרִיבוּ אֲבוֹתֵינוּ קָפְנִיָּה אֶת-
קֶרְבָּנוֹתֵיהֶם לְרָצוֹן בְּעַד כָּל-קֶהֱל יִשְׂרָאֵל. וּבַיּוֹם הַשַּׁבָּת
הִקְרִיבוּ לְפָנֶיהָ בְּאַהֲבָה קֶרֶבֶן מוֹסֵף עוֹלַת שַׁבָּת בְּשִׁפְתוֹ
עַל-עוֹלַת הַתָּמִיד וְנִסְכָּהּ. עֲדוּת כִּי קִדְּשׁ יִשְׂרָאֵל לִי אֵל
אֱלֹהֵי הָעוֹלָם:

וּמֵאֲז חָרַב נִגְנוּ וְשָׁמַם מִקְדָּשֵׁנוּ וְכִרְוֵנוּ חַי וּמַפְעֵם בְּלִבּוֹת
עֲמֵנוּ. אָמֵנוּ דְּרָכֵי הָעֲבוּדָה בְּזָבוּל תִּפְאֶרְתָּהּ הֵם מִקְדָּם
מִיָּמֵי עוֹלָם. אוֹלָם רִגְשׁוֹת הַקִּדְּשָׁה אֲשֶׁר יַעֲוִרֻנוּ בָּנוּ חֲדָשִׁים
עֲמֵנוּ תָּמִיד. כִּהְיוּם הַזֶּה נִפּוּץ יִשְׂרָאֵל וּמִפְּזוּר בֵּין עַמִּים רַבִּים
בְּאַרְצוֹת רְחוֹקוֹת. אֵךְ עַת נִזְכֹּר אֶת-בֵּית מִקְדָּשֵׁנוּ הַרְגֵּשׁ
נִרְגֵּשׁ כִּי אֲכֵן עִם אֶחָד נִחְנוּ. קִדְּשׁ לַעֲבוּדָת יְיָ וּלְמַלְכוּתוֹ
מַלְכוּת הַצֶּדֶק:

בְּאַרְשֶׁת שְׁפָתֵינוּ וּבִהְגִּיזוֹן לִבֵּנוּ נַעֲבֹד אֶת-עֲבוּדָת יְיָ כָּעֵת.
אֵךְ בְּהַעֲלוֹתֵנוּ עַל-לִבֵּנוּ אֶת-אֲבוֹתֵינוּ אֲשֶׁר מֵאוֹצָרֵם הִדִּיל

From generation to generation we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, shall never depart from our mouths; for Thou, O God, art a great and holy King. Blessed be Thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:

the holy King.

IN REMEMBRANCE OF THE ANCIENT TEMPLE SERVICE

In ancient days, when Israel dwelt in its own land, the Temple in Jerusalem was the symbol of God's presence. There sacrifices were offered daily in behalf of the entire nation. On the Sabbath a special sacrifice marked the day's holiness. Thus did the Temple bear testimony to Israel's consecration to the God of all mankind.

The Temple has long since been destroyed, yet the remembrance of it lives on in the heart of our people. The form of worship practised there belongs to a bygone age, yet it continues to awaken solemn thoughts.

Today Israel is scattered in many lands. But when we remember the Temple, we feel that we are part of one people, dedicated to the service of God and His kingdom of righteousness.

Our worship is one of prayer and praise. But when we think of the piety of our fathers, who from their meager

הקריב איש איש מהם את-מיטב קרבנו ל'. האָכר מיבול
אדמתו והרועה ממכלאות צאנו. הִלְרָצוֹן תהיה עבודה
של שִׁיח־שָׁפָתִים ונדבות-פה אשר לא במחיר יֵעָלוּ ולא
בעמל כּפִּים. הִלְזָה יקרא קרבן ועולת רצון ל'. הלא
זאת עבודת האל אשר תרצה. התעורר והקדש מהוננו
לעבודתו. הִפֵּק למרי-לב נפשנו. הצל אביון משוע ועני
ואין-עוזר לו. החש עזרה לכשל והמצא תרופה לחולים.
הדף זדון ובערות מן העולם. הקם ברחוב אמת. ואמץ
אמונה בארץ:

אֱלֹהֵינוּ ואלהי אבותינו. מאהבתך ומחמלתך עלינו
תכַּנֶּנֶת שבת רצית מנוחתה ותלמִדְנוּ להוקיר ולקדש
אותה. כי טַעַמֶיהָ חיים זכו ומַעֲנִיָּה אשר עולם ינחלו.
יהי רצון מלפניך שיעֲרָה עלינו רוח ממרום ביום
הקדוש הזה לכונן את-ארץ ישראל. לחדש ולקדש
אותה לעבודתך. ושכן בארץ שלום חֶפֶשׁ צֶדֶק ומשפּט.
בכתוב על-יד נביאך. כי מציון תצא תורה ודבר-י
מירושלים. ונאמר. לא-יָרְעוּ ולא-יִשְׁחִיתוּ בְּכָל-הָהָר
קדשִׁי בִּי-מִלֵּאָה הָאָרֶץ דַּעַה אֶת-יְיָ כּפִים לַיָּם מְכֹסִים:

add: ראש חדש On

אֱלֹהֵינוּ ואלהי אבותינו רצה במנוחתנו. וחדש עלינו
ביום השַׁבָּת הזה את-החדש הזה לטובה ולברכה. לששון

store of cattle and grain, the yield of the shepherd's care and the farmer's toil, offered their best in the service of God, can we be content with a gift of mere words that costs us neither labor nor privation? Shall we not feel impelled to devote of our substance to the service of God? Shall we not give of our store to the relief of suffering, the healing of sickness, the dispelling of ignorance and error, the righting of wrongs and the strengthening of faith?

O Lord, Our God and the God of our fathers, in Thy grace Thou didst teach us to cherish the Sabbath. To partake of its bliss is to savor the best that life can offer. To appreciate its worth is to value what is truly great. May its observance inspire us to rebuild the homeland of Israel and to rededicate it to Thy service. May peace and freedom, justice and lovingkindness abide in Zion and make Thy presence manifest to all mankind. In the words of Thy prophet: From Zion shall go forth the Law, and the word of the Lord from Jerusalem. Moreover it is said: The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

On New Moon add:

Our God and God of our fathers, accept our rest. Grant that the new month which we usher in on this Sabbath day may bring us happiness and blessing, joy and gladness,

וּלְשִׁמְחָה. לִישׁוּעָה וּלְנִחְמָה. לְפִרְנָסָה וּלְכִלְכָּלָה. לְחַיִּים
וּלְשָׁלוֹם. לְמַחִילַת חַטָּא וּלְסְלִיחַת עֲוֹן וּלְכַפֶּרֶת פֶּשַׁע. כִּי
אֶת-עַמּוּךְ יִשְׂרָאֵל קִרְבַּתָּ לַעֲבוּדָתְךָ. וְשַׁבַּת קִדְשְׁךָ לָהֶם
הוֹדַעְתָּ וְחֻקֵּי רִאשֵׁי חֳדָשִׁים לָהֶם קִבַּעְתָּ: בְּרוּךְ אַתָּה יי
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל וְרִאשֵׁי חֳדָשִׁים:

*Read some selection from the Supplement appropriate to the theme
of the sermon or to the special character of the Sabbath.*

ancient hymn; אין כאלהינו prayer glory
Acrostic

אין כאלהינו.	אין כאלהינו.
אין כמושיענו:	אין כמלכנו.
מי כאלהינו.	מי כאלהינו.
מי כמושיענו:	מי כמלכנו.
נוֹדָה לַאֲדוֹנֵינוּ.	נוֹדָה לַאֲלֹהֵינוּ.
נוֹדָה לְמוֹשִׁיעֵנוּ:	נוֹדָה לְמֶלֶכְנוּ.
בְּרוּךְ אֲדוֹנֵינוּ.	בְּרוּךְ אֱלֹהֵינוּ.
בְּרוּךְ מוֹשִׁיעֵנוּ:	בְּרוּךְ מֶלֶכְנוּ.
אַתָּה הוּא אֲדוֹנֵינוּ.	אַתָּה הוּא אֱלֹהֵינוּ.
אַתָּה הוּא מוֹשִׁיעֵנוּ:	אַתָּה הוּא מֶלֶכְנוּ.
תִּרְחַם צִיּוֹן.	אַתָּה תִּקּוּם
כִּי בָא מוֹעֵד:	כִּי עַתָּה לְחֻנּוּנָה

salvation and consolation, livelihood and sustenance, life and peace, forgiveness, pardon and atonement for our sins, iniquities and transgressions. For Thou hast brought Thy people Israel nigh to Thy service; Thou hast made known to them Thy holy Sabbath and hast ordained the observance of the New Moons. Blessed be Thou, O Lord, who hast hallowed the Sabbath, Israel and the New Moon.

Read some selection from the Supplement appropriate to the theme of the sermon or to the special character of the Sabbath.

EN KELOHENU

There is none like our God,
None like our Lord,
None like our King,
None like our Savior.

Who is like our God,
Who is like our Lord,
Who is like our King,
Who is like our Savior?

Let us give thanks to our God,
Thanks to our Lord,
Thanks to our King,
Thanks to our Savior.

Blessed be our God,
Blessed be our Lord,
Blessed be our King,
Blessed be our Savior.

Thou art our God,
Thou art our Lord,
Thou art our King,
Thou art our Savior.

Thou wilt arise,
And have compassion on Zion;
For it is time to show grace to her,
Yea, the appointed hour has come.

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
שְׁמַתָּן לָנוּ תוֹרַת אֱמֶת וְחַי עוֹלָם נָטַע בְּתוֹכָנוּ:

וְאַנְחֵנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים הַקְדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם
מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכֵנוּ אָפֶס זִילְתּוֹ. כְּפָתוֹב בְּתוֹרָתוֹ. וַיִּדְעָתָ הַיּוֹם
וַהֲשַׁבְתָּ אֶל-לִבְבְּךָ כִּי יי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד:

Read the following or the interpretive version on page 196:

עַל-כֵּן נִקְנֶה לָּךְ יי אֱלֹהֵינוּ לְרִאוֹת מִהֲרָה בְּתַפְאֶרֶת
עֲנֶךָ. לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִכְרַתוֹן.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׂדֵי וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אֶרֶץ: יִכִּירוּ וַיִּדְעוּ כָּל-יֹשְׁבֵי
תֵּבֵל כִּי לָּךְ תִּכְרַע כָּל-בֶּרֶךְ תִּשָּׁבַע כָּל-לְשׁוֹן: לִפְנֶיךָ יי
אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ. וְלִכְבוֹד שִׁמְךָ יִקְרַ יִתְנוּ. וַיִּקְבְּלוּ
כָּלֶם אֶת-עַל מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה לְעוֹלָם
וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא וּלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
כְּפָתוֹב בְּתוֹרָתְךָ. יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְנֹאמַר. וְהָיָה יי
לִמְלֹךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וּשְׁמוֹ אֶחָד:

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

It is for us to praise the Lord of the universe, to acclaim the greatness of the Creator, who gave us the Torah of truth and planted eternal life within us.

We bend the knee and offer worship and allegiance to the Supreme King of kings, the Holy One, blessed be He.

It is He who stretched forth the heavens and laid the foundations of the earth. The seat of His glory is in the heavens above, and the abode of His might is in the loftiest heights. He is our God; there is none else. In truth, He is our King; there is none besides Him, as it is written in His Torah: Know this day and take to heart that the Lord is God in heaven above and upon the earth beneath; there is none else.

Read the following or the interpretive version on page 196:

We therefore hope in Thee, O Lord our God, that we may soon behold the glory of Thy might, that Thou banish the abominations from the earth and utterly cut off the false gods, that the world be perfected under Thine almighty kingdom, that all mankind call upon Thy name, and all the wicked of the earth be turned to Thee. Let all the inhabitants of the world know and acknowledge that to Thee every knee should bend, every tongue swear allegiance. Before Thee, O Lord our God, let them kneel and fall prostrate, and to Thy glorious name let them give honor. Let them all accept the yoke of Thy kingdom, and do Thou hasten to reign over them for ever and ever. For the kingdom is Thine, and to all eternity Thou wilt reign in glory, as it is written in Thy Torah: The Lord shall reign for ever and ever. And it is said: The Lord shall be King over all the earth; on that day shall the Lord be one and His name one.

INTERPRETIVE VERSION

We therefore hope in Thee, O Lord our God, and in the coming of Thy kingdom, when Thy unity and supremacy will be realized throughout the world, and all men will be bound together in a common fealty to Thy law of righteousness. On that day men will be ashamed of that exclusive and arrogant self-worship whereby nations, races and religious communions profane Thy name. They will all renounce such idolatries and acknowledge Thy sole sovereignty, O God of the spirits of all flesh. Then will men recognize, in the soul of every nation, race and religion, a manifestation of Thy divine spirit and will accord to every human society the equal right to serve Thee with whatever gifts Thou hast bestowed upon it. Nation will not lift up sword against nation, neither will men learn warfare any more. For the earth shall be filled with the knowledge of Thee, as the waters cover the sea.

O Sovereign of the world, Thou hast taught us of the house of Israel to declare Thy unity from day to day. Teach us also to affirm Thy unity and Thy sovereignty over us in deed as well as in word, that our loyalty to our kin, our folk and our country may ever express itself in consonance with our supreme loyalty to Thee, Father of all men. Be it our glory so to conduct our communal and national life as to make manifest Thy kingship over all men and nations and to speed the day of which it has been said: The Lord shall be King over all the earth; on that day shall the Lord be one, and His name one.

Before the mourners' Kaddish the Reader recites one of the following prayers:

(1)

O Thou Eternal One, who in every generation revealest Thyself anew in the souls that come from Thee, we know that every one created in Thine image is precious in Thy sight. All that we have experienced of Thy goodness, grace, and love has come to us through the men and women whose lives have touched our own.

Thou, O our Father, hast provided solace for those who mourn. If they but turn to Thee, they will find that in Thee the dead still live; that those qualities which have made the souls of the departed so dear to their survivors have not lost their power or virtue; that life can still reveal the divine love which the mourners once experienced in the cherished companionship of the departed. Grief passes, but the sacred memories of beloved souls remain to inspire and hallow our lives and to strengthen our faith in Thee, O Eternal One.

Let those in this congregation who today mourn the loss of loved ones rise and attest their faith in Thee by hallowing Thy name.

(2)

O Lord and King, who art full of compassion, in whose hand is the soul of every living thing and the breath of all flesh, to Thine all wise care do we commit the souls of our dear ones who have departed from this earth. Grant to those who mourn the healing power of Thy consolation. Quicken by Thy holy word those bowed in sorrow. Like all the faithful in Israel who have gone before, may they ever labor in Thy Torah and acknowledge the sway of Thy kingdom on earth.

In solemn testimony to that unbroken faith which links the generations one to another, let those who mourn now rise to glorify and sanctify Thy holy name.

(3)

*To be said in behalf of mourners on the Sabbath following
their bereavement*

יְיָ אֱלֹהֵינוּ אֲשֶׁר בִּידְךָ נִפְשׁ כָּל-חַי וָרוּחַ כָּל-בֶּשֶׂר-אִישׁ.
לְךָ עֵינֵינוּ מִיַּחְלוֹת אִם בְּדַמְעוֹת אִם בְּשִׁמְחוֹת. כִּי לְעוֹלָם
לֹא תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ. חֲסִדְךָ וְאַמְתָּךְ תָּמִיד יִצְרוּנוּ: גַּם
כִּי גִלְדַּת בְּגִיָּא צִלְמוֹת לֹא-נִירָא רַע. כִּי-אַתָּה עֲמָנוּ. שְׁבִטְךָ
וּמִשְׁעֲנֹתְךָ הִקְמָה יְנַחֲמֵנו: אַתָּה יְיָ נִהַלְתָּ אֶת (עֲבָדֶיךָ)
(אַמְתְּךָ) אֶל בֵּית (עוֹלָמוֹ) (עוֹלָמָה). עֲשֵׂה (עָמוֹ)
(עָמָה) כְּרֹב חֲסִדְךָ. וְתַן (חֶלְקוֹ) (חֶלְקָה) בְּחַיִּים (וְגוֹרְלוֹ)
(וְגוֹרְלָה) בְּנֻעִימִים. וְיֵהִי נָא זְכוֹר (שְׁמוֹ) (שְׁמָה) לְבִרְכָּה
וּלְמִשִּׁיב נִפְשׁ (לְאַבְלִיו) (לְאַבְלִיָּה) וַיְכִין לָבָם לְהַחְזִיק
בְּאַמוּנָה וּלְלַכֵּת בְּאַרְח צְדָקָה מִשְׁפָּט וּמִיִּשְׁרִים: וְאַתָּה יְיָ
הִבֵּט וּרְאֵה מֶרֶת גִּפְשָׁם. וְהֵאָר חֲשֶׁכָם. וְשָׁלֵם נַחוּמִים לָהֶם
כְּמוֹ שְׁכָתוֹב. כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ כֵּן אֲנֹכִי אֲנַחֲמָכֶם.
לֹא-יָבוֹא עוֹד שְׁמִשָּׁף וִירְחֹף לֹא יֵאָסֶף. כִּי יְיָ יִהְיֶה לָּךְ
לְאוֹר עוֹלָם וְשָׁלֹמוֹ יָמֵי אָבְלֶיךָ:

קדיש יתום

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל בְּעֻגְלָא וּבְזִמּוֹ קָרִיב. וְאָמְרוּ אָמֵן:

(3)

*To be said in behalf of mourners on the Sabbath following
their bereavement*

O eternal God, in whose hand are the souls of all living and the spirits of all flesh, to Thee we direct our eyes whether in grief or in joy; for Thou dost never withdraw Thy tender mercies from us, but dost continually sustain us with Thy grace and Thy truth. Though we walk through the valley of the shadow of death, we will fear no evil, for Thou art with us; Thy rod and Thy staff, they will comfort us. Thou, O Lord, hast taken to his (her) eternal home Thy servant Manifest to (him) (her), we beseech Thee, Thine infinite mercy, so that (his) (her) portion may be in life everlasting. Do Thou also grant that the memory of (his) (her) life and (his) (her) goodness may prove a blessing and comfort to those who mourn for (him) (her). May it incline their hearts to remain firm in their faith, and to walk in the paths of righteousness and loving service. Deign, O most merciful God, to regard all who are bereaved and to consider their grief of spirit. Cheer their darkness, and bring consolation to them and to all sorrowing hearts. As it is said: As one whom his mother comforts, so will I comfort you. Your sun shall no more go down, neither shall your moon withdraw itself; for the Lord shall be your everlasting light, and the days of your mourning shall be ended.

MOURNERS' KADDISH

Glorified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily and soon, and say ye, Amen.

Congregation and mourners

יְהֵא שְׁמָה רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמָא:

Mourners

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרַמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלֵּל שְׁמָה דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלָא מִן כָּל-
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְאַמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמָיָא וְחַיִּים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל-
כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

HYMNS OF PRAISE TO GOD

*Sing one of the following hymns or one of those in the
Supplement:*

(1)

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ	בְּטָרֵם כָּל-יָצִיר וְבָרָא:
לַעֲת נַעֲשֶׂה בְּחִפְצוֹ כָּל	אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כָכֵלּוֹת הַכָּל	לְבָדּוֹ יִמְלֹךְ נִוְרָא:
וְהוּא הֵיךְ וְהוּא הֵנָּה	וְהוּא יִהְיֶה בְּתַפְאָרָה:

Congregation and mourners

Let His great name be blessed for ever and to all eternity.

Mourners

Blessed, praised and glorified, exalted, adored and honored, extolled and lauded be the name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and words of solace which are uttered in the world; and say ye, Amen.

May abundant peace and life descend from heaven upon us and upon all Israel; and say ye, Amen.

May He who makes peace in His heights bring peace upon us and upon all Israel; and say ye, Amen.

HYMNS OF PRAISE TO GOD

Sing one of the following hymns or one of those in the

Supplement:

(1)

Lord of the world, He reigned alone

While yet the universe was naught;

When by His will all things were wrought,

Then first His sovran name was known.

And when the All shall cease to be,

In dread lone splendor He shall reign.

He was, He is, He shall remain

In glorious eternity.

וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לּוֹ לְהַחֲבִירָה:
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלֹא הָעֵז וְהַמְשָׁרָה:
וְהוּא אֵלִי וְחִי גֹאֲלִי וְצוּר חֲבִלִי בַּעַת צָרָה:
וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
בְּיָדוֹ אֶפְקִיד רוּחִי בַּעַת אִישָׁן וְאַעִּירָה:
וְעַם־רוּחִי גִיְתִי יְיָ לִי וְלֹא אֵירָא:

(2)

יִגְדֵּל אֱלֹהִים חִי וַיִּשְׁתַּבַּח.
נִמְצָא וְאֵין עֵת אֶל־מְצִיאֹתוֹ:
אֶחָד וְאֵין יָחִיד בְּיַחֲדוֹ.
נִעְלָם וְגַם אֵין סוּף לְאַחֲדוּתוֹ:
אֵין לּוֹ דְּמֹת הַגּוֹף וְאֵינוֹ גּוֹף.
לֹא נִצְרָף אֵלָיו קִדְשָׁתוֹ:
קִדְמוֹן לְכָל־דָּבָר אֲשֶׁר נִבְרָא.
רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הֵנוּ אֲדוֹן עוֹלָם. לְכָל־נוֹצֵר
יִזְרָה גִּדְלָתוֹ וּמַלְכוּתוֹ:

For He is one, no second shares
His nature or His onliness;
Unending and beginningless,
All strength is His, all sway He bears.

He is the living God to save,
My Rock while sorrow's toils endure,
My banner and my stronghold sure,
The cup of life whene'er I crave.

I place my soul within His palm
Before I sleep as when I wake,
And though my body I forsake,
Rest in the Lord in fearless calm.

(2)

The living God O magnify and bless,
Transcending time and here eternally.

One Being, yet unique in unity;
A mystery of Oneness measureless.

Lo! form or body He has none, and man
No semblance of His holiness can frame.

Before creation's dawn He was the same;
The first to be, though never He began.

He is the world's and every creature's Lord;
His rule and majesty are manifest,

שִׁפְעַנְבוֹאֲתוֹ נָתְנוּ אֶל
 אֲנָשֵׁי סִגְלָתוֹ וְתַפְאֲרָתוֹ:
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד.
 נָבִיא וּמִבֵּית אֶת־תְּמוּנָתוֹ:
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל.
 עַל־יַד נָבִיאוֹ נִאֲמַן בֵּיתוֹ:
 לֹא יִחְלִיף הָאֵל וְלֹא יָמִיר
 דָּתוֹ לְעוֹלָמִים לְוֹלָתוֹ:
 צוּפָה וְיוֹדֵעַ סִתְּרֵינוּ.
 מִבֵּית לְסוֹף דְּבָר בְּקִדְמוּתוֹ:
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ.
 יִתֵּן לְרָשָׁע רָע כְּרָשָׁעָתוֹ:
 יִשְׁלַח לְקֹץ יָמִין גְּאֻלָּתוֹ.
 לְפִדּוֹת מִחֲבִי קֹץ יִשׁוּעָתוֹ:
 חַיִּים מְכַלְכֵּל אֵל בְּרַב חֶסֶדוֹ.
 בְּרוּךְ עַד־עַד שֵׁם תְּהִלָּתוֹ:

(3)

אֲנָעִים וְמִירוֹת וְשִׁירִים אֶאָרוּג.
 כִּי אֵלֶיךָ נִפְשֵׁי תַעְרוּג:
 נִפְשֵׁי חֲמֻדָּה בְּצֵל יָדֶךָ.
 לְדַעַת כָּל־רֹז סוּדֶךָ:

And through His chosen, glorious sons exprest
In prophecies that through their lips are poured

Yet never like to Moses rose a seer,
Permitted glimpse behind the veil divine.

This faithful prince of God's prophetic line
Received the Law of Truth for Israel's ear.

The Law God gave He never will amend,
Nor ever by another Law replace.

Our secret things are spread before His face;
In all beginnings He beholds the end.

The saint's reward He measures to his meed;
The sinner reaps the harvest of his ways.

Redemption He will send at end of days,
And all the faithful to salvation lead.

God feeds the living from His ample store
In His abundance of almighty love.

Then blessed be His name, all names above,
And let His praise resound for evermore.

responsively

(3)

✓ Sweet hymns shall be my chant and woven songs,
For Thou art all for which my spirit longs —

To be within the shadow of Thy hand
And all Thy mystery to understand.

מִדֵּי דְבָרֵי בְּכָבוֹדָךְ.
הוֹמָה לְבִי אֶל־דּוֹדֶיךָ:
עַל־כֵּן אֲדַבֵּר בָּךְ נִכְבְּדוֹת.
וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת:
אֲסַפְּרָה כְבוֹדְךָ וְלֹא רְאִיתִיךָ.
אֲדַמָּה אֲכַנֶּה וְלֹא יִדְעַתִּיךָ:
בֶּיַד נְבִיאֶיךָ בְּסוֹד עֲבָדֶיךָ.
דְּמִיתָ הֵדָר כְּבוֹד הוֹדְךָ:
גִּדְלָתְךָ וּגְבוּרָתְךָ
כְּנוֹי לְתַקְוָה פְּעֻלָּתְךָ:
דָּמוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה.
בִּישׁוּוֹךְ לִפִּי מַעֲשֶׂיךָ:
בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מִשְׁפִּיר.
מִחוּלָל וּמוֹלִיד צַדִּיק כְּבִיר:
וּבְבִרְכָתִי תִנְעֲנַע לִי רֹאשׁ.
וְאוֹתָהּ קַח לָךְ כְּבָשָׁמִים רֹאשׁ:
יַעֲרֹב נָא שִׁיחֵי עֲלִיךָ.
כִּי נִפְשִׁי תַעֲרוֹג אֵלֶיךָ:

The while Thy glory is upon my tongue,
My inmost heart with love of Thee is wrung.

So though Thy mighty marvels I proclaim,
'Tis songs of love wherewith I greet Thy name.

I have not seen Thee, yet I tell Thy praise,
Nor known Thee, yet I image forth Thy ways.

For by Thy seers' and servants' mystic speech
Thou didst Thy sovran splendor darkly teach.

And from the grandeur of Thy work they drew
The measure of Thy inner greatness, too.

They told of Thee, but not as Thou must be,
Since from Thy work they tried to body Thee.

Rise, O my blessing, to the Lord of birth,
The breeding, quickening, righteous Force of earth.

Do Thou receive it with acceptant nod,
My choicest incense offered to my God.

And let my meditation grateful be,
For all my being is athirst for Thee./

מנחה לשבת

SABBATH AFTERNOON SERVICE

מנחה לשבת

THE PRIVILEGE OF PROCLAIMING GOD'S KINGDOM

אֲשֶׁר יוֹשְׁבֵי בֵיתָךְ עוֹד יְהַלְלוּךָ סֵלָה:
אֲשֶׁר הָעַם שָׁכָח לֹו אֲשֶׁר הָעַם שָׁיֵן אֱלֹהֵיו:

תהלים קמ"ה

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל-יוֹם אֶבְרַכְּךָ וְאֶהַלֵּלְךָ שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמִהֲלָל מְאֹד וְלִגְדֹלְתוֹ אֵין חֶקֶר:
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֹתֶיךָ יִגִּידוּ:
הַדָּר כְּבוֹד הוֹדָךְ וְדַבְּרֵי גִפְּלֹאתֶיךָ אֲשִׁיחָה:
וַעֲזוֹז נִזְרָאתֶיךָ יֹאמְרוּ וְגִדֹלְתֶךָ אֲסַפְּרָנָה:
זָכַר רַב-טוֹבָךָ יִבְיְעוּ וְצִדְקָתֶךָ יִרְגְּנוּ:
חֲנוּן וְרַחוּם יְיָ אַרְךְ אֲפִים וְגִדֹל-חֶסֶד:

SABBATH AFTERNOON SERVICE

THE PRIVILEGE OF PROCLAIMING GOD'S KINGDOM

Happy are they who dwell in Thy house;
Forever shall they praise Thee.

Happy the people whose destiny is such,
Happy the people whose God is the Lord.

PSALM 145

I will extol Thee, my God, O King,
And bless Thy name for ever and ever.

Every day will I bless Thee,
And praise Thy name for ever and ever.

Great art Thou, O Lord, and highly to be praised;
Thy greatness is unsearchable.

One generation shall laud Thy works to another,
And shall declare Thy mighty acts.

Of the glorious splendor of Thy majesty,
And of Thy wondrous works will I speak.

The might of Thy tremendous acts shall be told;
Yea, I will declare Thy greatness.

Men shall recount Thine abundant goodness,
And joyously sing of Thy righteousness.

The Lord is gracious and compassionate,
Long forbearing and of great mercy.

טוֹב־יְיָ לְכָל וְרַחֲמֵיו עַל־כָּל־מַעֲשָׂיו:

יִדְוֹךָ יְיָ כָּל־מַעֲשֶׂיךָ וְחִסְדֶּיךָ יִבְרַכְּכָה:

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יִדְבָּרוּ:

לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתְךָ:

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וְדּוֹר:

סוֹמֵךְ יְיָ לְכָל־הַנִּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

עֲיִנַי כָּל־אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן־לָהֶם

אֶת־אֲכָלָם בְּעֵתוֹ:

פּוֹתֵחַ אֶת־יַדְּךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

צַדִּיק יְיָ בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:

קָרוֹב יְיָ לְכָל־קִרְאָיו לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:

רָצוֹן־יִרְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם:

שׁוֹמֵר יְיָ אֶת־כָּל־אֲהָבָיו וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד:

תְּהַלֵּל יְיָ יִדְבָּר־פִּי וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קִדְּשׁוֹ

לְעוֹלָם וָעֶד:

וְאַנְחֵנוּ נִבְרַךְ יְיָ מַעֲתָה וְעַד עוֹלָם.

הַלְלוּיָהּ:

The Lord is good to all,
And His tender mercies are over all His works.

All Thy works shall praise Thee, O Lord,
And Thy devoted servants shall bless Thee.

They shall speak of Thy glorious rule,
And discourse of Thy power,

To make known to men Thy mighty acts,
And the glory of Thy sovereign majesty.

Thy kingdom is an everlasting kingdom,
And Thy dominion is throughout all generations.

The Lord upholds all that fall,
And raises up all those that are bowed down.

The eyes of all wait upon Thee,
And Thou givest them their food in due season.

Thou openest Thy hand,
And satisfiest the want of every living thing.

The Lord is righteous in all His ways,
And gracious in all His works.

The Lord is nigh to all who call upon Him,
To all who call upon Him in truth.

He fulfils the wants of those who revere Him;
He hears their cry and saves them.

The Lord preserves all who love Him,
But all the wicked He destroys.

My mouth shall utter the praise of the Lord,
Yea, let all mankind bless His holy name for ever
and ever.

Yea, we will bless the Lord,
From this time forth and for evermore.
Hallelujah!

THE TORAH AN ASSURANCE OF
ISRAEL'S SALVATION

וּבֹא לְצִיּוֹן גּוֹאֵל וּלְשָׁבִי פֹשֵׁעַ בְּיַעֲקֹב. וְאָם יְיָ וְאֲנִי זֹאת
בְּרִיתִי אִתְּם אָמַר יְיָ. רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שָׁמַעְתִּי
בְּפִיךָ לֹא יִמְוָשׁוּ מִפִּיךָ וּמִפִּי וְרַעַךְ וּמִפִּי וְרַע וְרַעַךְ. אָמַר
יְיָ. מַעֲתָה וְעַד-עוֹלָם:

בְּרוּךְ אֱלֹהֵינוּ שֶׁבְּרָאֵנוּ לְכָבוֹדוֹ. וְהַבְדִּילָנוּ מִן-הַתּוֹעִים.
וְנָתַן לָנוּ תוֹרַת אֱמֶת. וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא יִפְתָּח
לִבֵּנוּ בְּתוֹרָתוֹ. וְיִשֶּׁשׁ בְּלִבֵּנוּ אֶהְבָּתוֹ וְיִרְאָתוֹ. וְלַעֲשׂוֹת רְצוֹנוֹ
וּלְעַבְדּוֹ בְּלִבָּב שָׁלֵם. לְמַעַן לֹא נִיגַע לְרִיק וְלֹא נִלְד
לְבַהֲלָה:

בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּי וְהָיָה יְיָ מִבְּטָחוֹ: בְּטָחוּ בִּי
עַד־עַד. כִּי בָיָה יְיָ צוּר עוֹלָמִים: וַיִּבְטָחוּ בָּךְ יוֹדְעֵי שְׁמֶךָ.
כִּי לֹא-עָזַבְתָּ דְרָשֶׁיךָ יְיָ: יְיָ חֲפֹץ לְמַעַן צִדְקוֹ יַגְדִּיל תוֹרָה
וַיֵּאדִיר:

וְאֲנִי תַפְלִיתִי לָךְ יְיָ עַת רְצוֹן אֱלֹהִים בְּרַב-חֲסִדֶּךָ עֲנֵנִי
בְּאַמַּת יִשְׁעֶךָ:

THE TORAH AN ASSURANCE OF
ISRAEL'S SALVATION

God will come as a redeemer to Zion and to those in Jacob who turn from transgression, said the Lord. As for Me, this is My covenant with them, said the Lord: My spirit which is upon you, and My words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouths of your children, nor out of the mouths of your children's children henceforth and forever, said the Lord.

Blessed be our God who has created us for His glory, who has separated us from the erring, given us the Torah of truth, and planted everlasting life in our midst. May he open our hearts unto His Torah, and fill them with such love and reverence for Him that we shall do His will and serve Him wholeheartedly. Then will we not labor in vain nor produce for frustration.

Blessed is the man who trusts in the Lord, for the Lord is his surety. Trust in the Lord for ever, yea, in the Lord God, the Rock of Ages. They that know Thy name shall trust in Thee, for Thou forsakest not them that seek Thee, O Lord. The Lord wills, for the sake of His righteousness, that the Torah be enhanced and glorified.

O let my prayer come before Thee, O Lord, at a time of grace; O God, in Thine abundant kindness, answer me with Thy saving truth.

The Ark is opened.

וַיְהִי בִּנְסֹעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה. קוּמָה יְיָ וַיִּפָּצוּ אִבְרָיָה
וַיִּנָּסוּ מִשְׁנֵאִיָּה מִפְּנֵיָּה:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וּדְבַר יְיָ מִירוּשָׁלַיִם:

בָּרוּךְ שְׁמֶתָן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

The Reader takes the Scroll of the Torah and says:

נִדְּלוּ לִי אֶתִּי. וְנִרְמְמָה שְׁמוֹ יְחִידוֹ:

Reader and Congregation

לָךְ יְיָ הַגְדָּלָה. וְהַגְבוּרָה. וְהַתְפָּאֲרָת. וְהַנְצָח. וְהַהוֹד.
כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ. לָךְ יְיָ הַמְמָלְכָה וְהַמְתַּנַּשֵּׁא לְכָל
לְרֹאשׁ: רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לַהֵדֶם רַגְלָיו. קְדוֹשׁ הוּא:
רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהַשְׁתַּחֲוּוּ לְהַר קְדִשׁוֹ. כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*The first section of the lesson from the Torah for the
following Sabbath is read.*

*When the Scroll of the Torah is raised, the following
is chanted:*

זֹאת הַתּוֹרָה. עֵץ חַיִּים הִיא לַמַּחְזִיקִים בָּהּ. וְתַמְכִּיָּה
מֵאֲשֶׁר:

The Ark is opened.

When the Ark would set forward, Moses would say: Rise up, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee.

For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.

Blessed be He who, in His holiness, gave the Torah to His people Israel.

The Reader takes the Scroll of the Torah and says:

Glorify the Lord with me, and let us exalt His name in unison.

Reader and Congregation

Thine, O Lord, is the greatness, the power, the glory, the triumph and the majesty; for all that is in heaven and on earth is Thine. Thine, O Lord, is the kingdom and Thou art supreme over all. Exalt ye the Lord our God, and worship at His footstool; holy is He. Exalt ye the Lord our God and worship at His holy mount, for the Lord our God is holy.

The first section of the lesson from the Torah for the following Sabbath is read.

When the Scroll of the Torah is raised, the following is chanted:

This Torah is a tree of life to those who hold fast to it; and of them that uphold it, every one is rendered happy.

*The Reader takes the Scroll of the Torah to return it to the Ark
and says:*

יְהִלְלוּ אֶת-שֵׁם יי. כִּי-נִשְׁנָב שְׁמוֹ לְבָדּוֹ:

Congregation

הוֹדוּ עַל-אֶרֶץ וְשָׁמַיִם. וַיֵּרָם קֶרֶן לְעָמוֹ. תִּהְלֶה לְכָל-
חֲסִידָיו. לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבּוֹ. הִלְלוּהָ:

*After the Scroll of the Torah is placed in the Ark, the following
is said:*

THE TORAH AS A MEANS OF SPIRITUAL RENEWAL

וּבִנְחָה יֹאמֶר. שׁוּבָה יי רַבּוֹת אֵלַי יִשְׂרָאֵל:

כִּי לָקַח טוֹב נָתַתִּי לָכֶם. תּוֹרַתִּי אֶל-תַּעֲזֹבוּ:

עַץ-חַיִּים הִיא לַמַּחְזִיקִים בָּהּ. וְתַמְכִּיהָ מֵאֲשֶׁר:

דְּרָכֶיהָ דְּרָכֵי נְעָם. וְכָל-נְתִיבוֹתֶיהָ שָׁלוֹם:

הַשִּׁיבֵנוּ יי אֵלֶיךָ וְנִשְׁוֹבָה. חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

The Ark is closed.

*The Reader takes the Scroll of the Torah to return it to the Ark
and says:*

Let them praise the name of the Lord,
For His name alone is exalted.

Congregation

His majesty is over earth and heaven;
He has raised His people to high honor,
His pious servants to great glory,
The children of Israel, the people near to Him.
Hallelujah!

*After the Scroll of the Torah is placed in the Ark, the following
is said:*

THE TORAH AS A MEANS OF SPIRITUAL RENEWAL

When the Ark would rest, Moses would say:
Return, O Lord, to the ten thousands of the clans of
Israel.

Verily I give you good doctrine;
Forsake ye not My teaching.

It is a tree of life to them that hold fast to it,
And of them that uphold it, every one is rendered happy.

Its ways are pleasant ways,
And all its paths are peace.

Bring us back to Thee, O Lord, for we would return;
Renew our days as of old.

The Ark is closed.

עמידה

To be recited standing

ALL GENERATIONS OF ISRAEL UNITED
BY ONE DIVINE DESTINY

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא
אל עליון. גומל חסדים טובים וקונה הכל. וזוכר חסדי
אבות. ומביא גאולה לבני בניהם למען שמו באהבה.

On שבת שובה add:

זכרנו לחיים מלך חפץ בחיים. וכתבנו בספר החיים.
למענך אלהים חיים:

מלך עוזר ומושיע ומגן: ברוך אתה יי מגן אברהם:

GOD AS THE SOURCE AND SUSTAINER OF LIFE

אתה גבור לעולם אדני. רב להושיע: מכלל חיים
בחסד. סומך נופלים ורופא חולים ומתיר אסורים
ומקים אמונתו לישגי עפר. מי כמוך בעל גבורות
ומי דומה לך. מלך ממית ומחיה ומצמיח ישועה:
ברוך אתה יי זוכר יצוריו לחיים ברחמים:

AMIDAH

*To be recited standing*ALL GENERATIONS OF ISRAEL UNITED
BY ONE DIVINE DESTINY

Blessed be Thou, O Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, great, mighty and revered God, sublime God, who bestowest lovingkindness and art master of all things. Mindful of the pious deeds of our fathers, Thou wilt, in Thy love, bring redemption to their children's children.

On the Sabbath of Penitence add:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for Thy sake, O living God.

O King who dost help, save and guard, blessed be Thou, O Lord, Shield of Abraham.

GOD AS THE SOURCE AND SUSTAINER OF LIFE

O Lord, mighty for all eternity, Thou aboundest in the power to save. Thou sustainest the living with lovingkindness; Thou supportest the falling; Thou healest the sick; Thou loosest the bound; Thou keepest faith with those who sleep in the dust. Who is like Thee, Lord of power? Who resembles Thee, O King who dispensest life and death, and who causest salvation to spring forth? Blessed be Thou, O Lord, who in love rememberest Thy creatures unto life.

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

אֶתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקִדְוָשִׁים בְּכָל־יּוֹם יִהְיֶה לְךָ
סֶלָה.

נִקְדַּשׁ אֶת־שִׁמְךָ בְּעוֹלָם כְּשֵׁם שִׁמְךָ יִשִּׁים אוֹתוֹ בְּשָׁמִי
מְרוֹם כְּכַתוּב עַל־יַד נְבִיאֶךָ. וְקִרָא זֶה אֶל־זֶה וְאָמַר.

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יי צְבָאוֹת. מְלֵא כָל־הָאָרֶץ
כְּבוֹדוֹ:

לְעֲמָתָם בְּרוּךְ יֹאמְרוּ.

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ:

וּבְדְבַרִי קִדְשֶׁךָ כְּתוּב לֵאמֹר.

יִמְלֶךְ יי לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר. הִלְלוּהָ:

לְדֹר וָדֹר נִגִּיד נִדְלָה. לְנֶצַח נִצְחִים קִדְשָׁתְךָ נִקְדִּישׁ.

וְשִׁבְחָה אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד. כִּי אֵל

מְלֶךְ נָדוּל וְקָדוֹשׁ אָתָּה: בְּרוּךְ אָתָּה יי הָאֵל הַקָּדוֹשׁ:

On שבת שובה conclude the Blessing thus:

הַמֶּלֶךְ הַקָּדוֹשׁ:

THE SABBATH AS GOD'S GIFT TO ISRAEL

אָתָּה אֶחָד וְשִׁמְךָ אֶחָד. וּמִי בְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד

בְּאֶרֶץ: תִּפְאָרֶת נִדְלָה. וְעֲמִירַת יְשׁוּעָה. יוֹם מְנוּחָה

WE SHARE IN THE UNIVERSAL ADORATION
OF GOD'S HOLINESS.

Thou art holy, and Thy name is holy, and holy Beings praise Thee daily.

We will sanctify Thy name in the world as the Seraphim, seen in the prophetic vision, sanctify it in the highest heavens. Thus they call one to another, saying:

Holy, holy, holy is the Lord of hosts;
The whole earth is full of His glory!

Joining with them the celestial Beings of the holy Chariot exclaimed: Blessed —

Blessed be the glory of the Lord in His abode!

And in Thy holy words it is written:

The Lord will reign for ever, Thy God, O Zion, for all generations. Hallelujah!

From generation to generation we will declare Thy greatness, and to all eternity we will proclaim Thy holiness. Thy praise, O our God, shall never depart from our mouths; for Thou, O God, art a great and holy King. Blessed be Thou, O Lord, the holy God.

On the Sabbath of Penitence conclude the Blessing thus:
the holy King.

THE SABBATH AS GOD'S GIFT TO ISRAEL

Thou art one, and Thy name one, and who is like Thy people Israel, a nation unique on earth? As a crown of glory, a diadem of salvation, Thou gavest

וְקִדְשָׁהּ דְּעַמּוּד נְתַתָּ: אֲבָרְהָם יָגֵל. יִצְחָק יִרְגֵן. יַעֲקֹב
 וּבָנָיו יִנּוּחוּ בוֹ: מְנוּחַת אֲהֲבָה וּנְדָבָה. מְנוּחַת אֱמֶת
 וְאַמּוּנָה. מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ וְהַשְׁקֵט וְכַפָּת. מְנוּחַת
 שְׁלָמָה שְׁאֵתָה רְוָצָה בָּהּ. יִכְיִירוּ בְּנֶיהָ וַיִּדְעוּ כִּי מֵאֵתָךְ
 הִיא מְנוּחָתָם וְעַל־מְנוּחָתָם יִקְרִישׁ אֶת־שְׁמָךְ:

THE SANCTIFICATION OF THE SABBATH

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ רְצֵה בְּמְנוּחָתָנוּ. קִדְּשָׁנוּ
 בְּמִצְוֹתֶיךָ וְתֵן חֵלְקֵנוּ בְּתוֹרָתֶךָ. שְׁבַעְנוּ מִטּוֹבָךְ וְשִׂמְחָנוּ
 בִּישׁוּעָתֶךָ. וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. וְהִנְחִילֵנוּ יְיָ
 אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְשֶׁךָ. וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל
 מְקֻדְּשֵׁי שְׁמָךְ: בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת:

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמּוּד יִשְׂרָאֵל. וְתַפְלָתָם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

add: ראש חדש On

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. יַעֲלֶה וַיָּבֹא זְכוּרֵנוּ וְזִכְרוֹן כָּל־
 עַמּוּד בֵּית יִשְׂרָאֵל לְפָנֶיךָ. לְפָלִיטָה לְטוֹבָה לְחַן לְחֶסֶד

to Thy people this day of rest and holiness. On it Abraham was glad, Isaac rejoiced, Jacob and his sons rested. Its rest is vouchsafed in generous love, in truth and faithfulness, in peace, tranquility and serenity; it is a perfect rest, such as Thou desirest. May Thy children know and understand that their rest is from Thee, and by it they hallow Thy name.

THE SANCTIFICATION OF THE SABBATH

Our God and God of our fathers, accept our rest, sanctify us by Thy commandments and grant that our portion be in Thy Torah. Satisfy us with Thy goodness, and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth, and, in Thy gracious love, O Lord our God, grant that we keep Thy holy Sabbath as a heritage, and that Israel, who hallow Thy name, may rest thereon. Blessed be Thou, O Lord, who hallowest the Sabbath.

THAT OUR WORSHIP BE ACCEPTABLE TO GOD

Accept Thy people Israel, O Lord our God, and receive their prayer with gracious love. May the worship of Thy people Israel be acceptable to Thee at all times.

On New Moon add:

Our God and God of our fathers, may the remembrance of us and of all Thy people of the house of Israel ascend and come before Thee for deliverance and welfare, for grace,

לְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה. זְכָרְנוּ
 יי אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפָקְדְנוּ בּוֹ לְבִרְכָּה. וְהוֹשִׁיעֵנו בּוֹ
 לְחַיִּים. וּבְדָבָר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה:

וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים: בָּרוּךְ אַתָּה
 יי הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

THANKSGIVING FOR THE DAILY MANIFESTATIONS OF GOD'S LOVE

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ. (אֱלֹהֵי כָל-בָּשָׂר). צוּר חַיִּינוּ מִגֵּן יִשְׁעֵנו אַתָּה הוּא
 לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים
 בְּיָדְךָ וְעַל נְשַׁמּוֹתֵינוּ הַמְּקוּדוֹת לָךְ. וְעַל נִסֶּיךָ שְׂבָבָל-
 יוֹם עֲמָנוּ. וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבָל-עַתָּה עָרַב
 וְבָקָר וְצֹהָרִים. הַטּוֹב כִּי לֹא-כָלוּ רַחֲמֶיךָ. וְהִמָּרְחֵם
 כִּי לֹא-תִמּוּ חֲסָדֶיךָ. מַעֲוֹלָם קִיְּנוּ לָךְ:

kindness and love. On this day which ushers in the new month, be mindful of us for well-being, and be heedful of us for blessing, and save us for fullness of life. With Thy promise of salvation and love, show us compassion and grace, and deal tenderly with us and save us, for we look to Thee, knowing that Thou art a gracious and compassionate God and King.

Let our eyes behold Thy return in mercy to Zion. Blessed be Thou, O Lord, who restorest Thy presence to Zion.

THANKSGIVING FOR THE DAILY MANIFESTATIONS
OF GOD'S LOVE

We thank Thee who art the Lord our God and the God of our fathers, the God of all mankind. Thou art the stronghold of our lives, the shield of our salvation, in every generation. We thank Thee and declare Thy praise for our lives which are in Thy hands, and for our souls which are entrusted to Thee, and for Thy miracles which are daily with us, and for Thy wonders and kindnesses at all times, evening, morn and noon. O Thou who art good, Thy mercies never fail; O Merciful One, Thy lovingkindnesses never cease. We have ever hoped in Thee.

*On Hanukkah recite, "We thank Thee for
the miracles," page 135.*

וְעַל-כֵּלָם יִתְבָּרַךְ וַיִּתְרוֹמֶם שְׁמֹךְ מִלְכֵּנוּ תָמִיד
לְעוֹלָם וָעֶד:

On שבת שובה add:

וּכְתוּב לְחַיִּים טוֹבִים כָּל-בְּנֵי בְרִיתְךָ:

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. וַיְהִלְלוּ אֶת-שְׁמֹךְ בְּאַמֶּת.
הָאֵל יִשׁוּעָתָנוּ וַעֲזָרָתָנוּ סֵלָה: בָּרוּךְ אַתָּה יי הַטּוֹב שְׁמֹךְ
וְלֹךְ נָא לְהוֹדוֹת:

PRAYER FOR WELFARE AND PEACE

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָּה חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ
וְעַל כָּל-יִרְאֵי שְׁמֹךְ: בְּרַכֵּנוּ אֲבִינוּ בְּלֵנוּ בְּאַחַד בָּאוֹר
פְּנִיָּה. כִּי בָאוֹר פְּנִיָּה נִתְתַּלֵּנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים
וְאַהֲבַת חֶסֶד וְצַדִּיקָה וּבִרְכָּה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת-עַמְּךָ יִשְׂרָאֵל וְאֶת-כָּל-הָעַמִּים
בְּרַב-עֹז וְשְׁלוֹם:

On שבת שובה add:

בְּסֶפֶר חַיִּים בְּרַכָּה וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב
לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים
וְלְשְׁלוֹם:

בָּרוּךְ אַתָּה יי עוֹשֶׂה הַשְּׁלוֹם:

For all this, O our King, mayest Thou ever be blessed and glorified.

On the Sabbath of Penitence add:

Mayest Thou inscribe for a happy life all who have entered Thy covenant.

Everything that lives shall thank Thee and praise Thee in truth, O God of our salvation and help. Blessed be Thou, O Lord, who art good, and to whom it is fitting to give thanks.

PRAYER FOR WELFARE AND PEACE

Grant peace, welfare, blessing, grace, lovingkindness and mercy to us and to all who revere Thee. Bless us, O our Father, one and all, with the light of Thy countenance; for by the light of Thy countenance Thou hast given us, O Lord our God, the Torah of life, gracious love, charity, blessing, mercy, life and peace; and may it be good in Thy sight to bless Thy people Israel and all the other peoples with abundant strength and peace.

On the Sabbath of Penitence add:

In the book of life, blessing, peace and ample sustenance, may we and all Thy people Israel be inscribed before Thee for a happy life and for peace.

Blessed be Thou, O Lord, Author of Peace.

GOD'S RIGHTEOUSNESS BEYOND MEASURE

צִדְקַתְךָ צֶדֶק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת: וְצִדְקַתְךָ אֱלֹהִים
עַד-מְרוֹם אֲשֶׁר עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כְמוֹךָ: צִדְקַתְךָ
כְּהַרְרֵי-אֵל מְשַׁפְּטִיךָ תְּהוֹם רַבָּה אָדָם וּבְהֶמָּה תוֹשִׁיעַ יי:

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

עֲלֵינוּ לְשִׁבְחָם לְאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית.
שְׁמַתָּן לָנוּ תוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ:
וְאִנְחָנוּ כְּרָעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי
הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא:

עֲהוּא נוֹטָה שָׁמַיִם וְיוֹסֵד אֶרֶץ. וּמוֹשֵׁב יִקְרוּ בַּשָּׁמַיִם
מִמַּעַל וּשְׁכִינַת עֻזוֹ בְּגִבְהֵי מְרוֹמִים: הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מְלַכְנוּ אָפֶס זוּלָתוֹ. כִּפְתוּב בְּתוֹרָתוֹ. וְיִדְעָתָ הַיּוֹם
וְהַשַּׁבָּת אֶל-לִבְכֶּךָ כִּי יי הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד: וְנֹאמַר. וְהָיָה יי לְמֶלֶךְ עַל-
כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד וְשֵׁמוֹ אֶחָד:

GOD'S RIGHTEOUSNESS BEYOND MEASURE

Thy righteousness is an everlasting righteousness, and Thy Torah is truth.

Thy righteousness also is high as heaven, O God, for Thou hast done great things; O God, who is like Thee?

Thy righteousness is as the mighty mountains; Thy judgments are as the vast abyss; man and beast Thou savest, O Lord.

PRAYER FOR THE ESTABLISHMENT OF
GOD'S KINGDOM

It is for us to praise the Lord of the universe, to acclaim the greatness of the Creator, who gave us the Torah of truth and planted eternal life within us.

We bend the knee and offer worship and allegiance to the Supreme King of kings, the Holy One, blessed be He.

It is He who stretched forth the heavens and laid the foundations of the earth. The seat of His glory is in the heavens above, and the abode of His might is in the loftiest heights. He is our God; there is none else. In truth, He is our King; there is none besides Him, as it is written in His Torah: Know this day and take to heart that the Lord is God in heaven above and upon the earth beneath; there is none else. And it is said: The Lord shall be King over all the earth; on that day shall the Lord be one and His name one.

קדיש יתום

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא. בְּעָלְמָא דִּי-בְרָא כְרַעוּתָהּ.
וַיְמַלִּיךְ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל-בֵּית
יִשְׂרָאֵל בְּעֻזָּא וּבְזִמְן קָרִיב. וְאָמְרוּ אָמֵן:

Congregation and mourners

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.

Mourners

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיְתַרְמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלֵּל שְׁמֵהּ דְקֻדְשָׁא. בְּרִיךְ הוּא. לְעָלְמָא מִן כָּל-
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעָלְמָא.
וְאָמְרוּ אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל-כָּל-
יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

MOURNERS' KADDISH

Glorified and sanctified be His great name in the world which He has created according to His will. May He establish His kingdom during your life and during your days, and during the life of all the house of Israel, speedily and soon, and say ye, Amen.

Congregation and mourners

Let His great name be blessed for ever and to all eternity.

Mourners

Blessed, praised and glorified, exalted, adored and honored, extolled and lauded be the name of the Holy One, blessed be He; though He be high above all the blessings and hymns, praises and words of solace which are uttered in the world; and say ye, Amen.

May abundant peace and life descend from heaven upon us and upon all Israel; and say ye, Amen.

May He who makes peace in His heights bring peace upon us and upon all Israel: and say ye, Amen.

תוספת

SUPPLEMENT

PRAYERS FOR SILENT DEVOTION
OR
CONGREGATIONAL READING

THAT THE SABBATH MAY INFLUENCE
OUR WEEK-DAY LIFE

רבונו-של-עולם. מודים אנחנו לך שקימתנו כל-ימי
נשכוח והנעתנו לשבת קדשה: עזרנו נא להיות ראויים
לכל-חסדיך אלה. ולעשות את-היום הזה כלו קדש
לעבודתך: ויהי רצון מלפניך שזה היום יאיר את-
דרךנו גם בימים הבאים לקראתנו. ויכניע כל-תאוה שפלה
בקרבו. ויתקן את-מעשינו ויעטר את-מעבדינו בעטרת
התם והישר. אמן:

THAT WE MAY SPREAD HAPPINESS

אבינו שבשמים. עזרנו לעבוד לטובת רעינו. לשמח
לב וזאתנו. ולהשתתף בצערם. לדרוש חסד ומשפט
במחשבה ובמעשה. להיות ישרים ומתונים בהליכותינו
וסלחנים לכל: אלהינו ואלהי אבותינו. תן בלבנו להבין
ולחשיג את-מלא תעודתנו הגדולה. תעודת בני עמך
ישראל. ונזכה לקדש את-שמך ברבים. אמן:

PRAYERS FOR SILENT DEVOTION
OR
CONGREGATIONAL READING

THAT THE SABBATH MAY INFLUENCE
OUR WEEK-DAY LIFE

Sovereign of the universe, Thou hast sustained us day by day during the week that is past, and hast brought us to this holy Sabbath with all its precious opportunities. Help us to be worthy of these Thy mercies. Thou hast lent us this day; help us to give it back to Thee by devoting it to Thy service. O God, when our worship is ended, let its benign influence remain with us to sanctify the whole of this coming week, putting to shame every base longing, ennobling our most familiar tasks and hallowing our worldly work with sincerity and rectitude. Amen.

THAT WE MAY SPREAD HAPPINESS

Our Father in heaven, help us, we beseech Thee, to labor for the joy of others. Help us to spread happiness about us, to have a compassionate heart for suffering, to be charitable in thought as well as in deed, to be just and patient and forgiving to all. God of our fathers, teach us to be worthy of the high purposes to which Israel has been consecrated from of old. May all that we do tend to its honor and to Thy glory. Amen.

PRAYER FOR DIVINE GUIDANCE

אָנָא אֱלֹהֵינוּ הִיָּה עִמָּנוּ בִּימֵי הַשָּׁבוּעַ הַבֹּא: לְמַדְנוּ
 לַעֲשׂוֹת אֶת־רְצוֹנְךָ בְּלִבְּךָ שָׁלֵם: עֲזָרְנוּ לְהַתְגַּבֵּר עַל־
 חֲלָשׁוֹתֵינוּ. לִבְלִי נִתְעַלֵּם מִמַּשָּׂאוֹת נַפְשֵׁנוּ. וּלְבַל־נִקְשִׁיחַ לִבֵּנוּ
 מִצָּרֵי אַחֲרִים: עֲמַד לִימִינֵנוּ וְתִמְכְּנוּ בְּמַעֲשֵׂינוּ יוֹם יוֹם.
 לְמַעַן גִּלְךָ וְנִתְעַלֶּה בָּהֶם עַד־אִם נִגִּיעַ לְתוֹעֲפוֹת חַיֵּינוּ: גִּל
 עֵינֵינוּ וְנִבְיִטָּה נִפְלְאוֹת מִתּוֹרָתְךָ. שְׁנַשְׁמֹר וְנִקְיִים בְּלִב־נָכוֹן
 אֶת־הַתְּעוּדָה הַנִּשְׁגָּבָה שֶׁהִיא מְטִילָה עָלֵינוּ. וְנַעֲמַל
 לְהַאֲדִיר תַּפְאֲרָתְךָ וּלְקַרֵּב יוֹם הַגָּלוּת מִלְּכוּתְךָ עַל־כָּל־
 יוֹשְׁבֵי הָאָרֶץ. אָמֵן:

THANKSGIVING FOR THE OPPORTUNITY TO WORSHIP

מוֹדָה אֲנִי לָךְ אֱלֹהֵי צִדְקִי שִׁזְכִּיתָנִי לַעֲמַד בַּתְּפִלָּה
 לְפָנֶיךָ: מַה־נִּכְבָּדָה לִי הַשָּׁעָה הַזֹּאת כִּי אֶעֱמַד וְאֶבְיֵעַ לָךְ
 רַחֲשֵׁי תוֹדָתִי וְאֶפִּיל תַּחֲנוּנַי לְפָנֶיךָ: מִכָּל־יִקָּר יִקָּרָה לִי
 הַכֶּרֶת מִצִּיאוֹתֶיךָ: מַה־יְדִלִּים וְרִיקִים הָיוּ חַיֵּי לִוְיָא הַכֶּרֶתִּיךָ.
 לִוְיָא בָּאתִי מִזְמַן לְזְמַן לְשַׁפֵּךְ שִׁיחִי לְפָנֶיךָ: אָכֵן אַתָּה עֲמַדִּי
 בְּכָל־מִצּוּקוֹת הַחַיִּים וּתְלַאוֹתֵיהֶם. אָכֵן אַתָּה יְדִיד נַפְשִׁי.
 אֲשֶׁר אֶהְבֶּתְךָ לֹא תַחֲלֶף. וְחִמְלָתְךָ לֹא תִסּוּף. וְעֲזָרְתְךָ
 הַנֶּאֱמָנָה תִּמְצָא לִי תָמִיד בְּכָל־עֵת וּבְכָל־שָׁעָה:

מוֹדָה אֲנִי לָךְ שִׁזְכִּיתָנִי לְהִשְׁתַּתֵּף בַּתְּפִלָּתִי עִם הַצָּבוּר.
 לְהִיּוֹת קָשׁוּר בְּאַגָּדָה אַחַת עִם אֲחֵי הָעוֹמְדִים וּמִתְפַּלְלִים

PRAYER FOR DIVINE GUIDANCE

✓ Be with us, O God, during the coming week. Teach us to do Thy will, and make us brave in performing it. Help us to overcome our failings, our forgetfulness of Thee, our indifference to the needs of others, our heedlessness of the claims of our souls. Help us in our daily work, so that in very truth we may live by it, making it the source of our ennoblement, the instrument of the higher life. Unveil our eyes that we may behold the deeper meanings of Thy Torah and may fulfil more faithfully the high responsibilities it lays upon us. For so shall we work for Thy greater glory and for the establishment of Thy Kingdom on earth. Amen.

THANKSGIVING FOR THE OPPORTUNITY TO WORSHIP

Almighty God, I thank Thee for this hour of prayer, this precious opportunity of realizing Thy presence, of laying before Thee my desires, my hopes and my gratitude. Of all blessed things this realization of Thy presence is the most blessed. For how empty would be my life, if I had it not, if I were to lose Thee utterly in the maze of the worldly life, if I did not come back from time to time to commune with Thee, to get the assurance of Thine existence and Thy love. How good it is to know that Thou art with me in all my difficulties and troubles, to feel that in Thee I have one Friend whose help is sure, whose love is unchangeable.

I thank Thee, too, for this common worship which binds me in spirit with others, which kindles my prayerfulness at

כָּדָם כְּאַחַד אֵלֶיךָ הָאֵב הַרְחֵמֵן: רוּחִי בְּתוֹכִי תִתְחַזֵּק כִּי
אֶתֵּן אֶל-לְבִי אֶת-יִפְעַת מוֹרֶשֶׁת אָבוֹתַי. הֲלֹא הִיא אֲמוֹנָתִנוּ
בָּךְ וּבְתוֹרָתְךָ תוֹרַת אֱמֶת. אֲשֶׁר דִּרְכֶּיךָ דִּרְכֵי נֶעֱם וְכָל-
נְתִיבוֹתֶיךָ שְׁלוֹם. וְרוּשׁוֹתַי בְּקִרְבִּי יַעֲזֹרֵנִי לַעֲבוֹדָה
רוּמָמָה וְנִשְׁגָּבָה. לְלָכֶת בְּדֶרֶךְ טוֹבָה:

מוֹדָה אֲנִי לָךְ עַל כָּל-הַחֲסֵד וְהָאֱמֶת אֲשֶׁר עָשִׂיתָ אֵתֵּנוּ.
כִּי הַעִירוֹתָ עָלֵינוּ רוּחַ קְדוֹשׁ וְתִתֵּן-לָנוּ תוֹרַת חַיִּים.
וּמְרוֹמָךְ אֶצְלֶת בְּכָל-דּוֹר וְדוֹר עַל בְּנֵי-עַלְיָה אֲשֶׁר שְׁאֲר-
רוּחַ לָהֶם: הוֹד קוֹלְךָ הַעוֹלָה מִדְּבָרֶי: תוֹרָתְךָ הַמְּגִיעִים
לְאֲזִנִּי עַל-יְדֵי צִירֶיךָ הֲלֹא הוּא רוּחַ קְדוֹשׁ הַחוֹפֶפֶת עָלֵינוּ
תָּמִיד:

יְהִי רָצוֹן מִלְּפָנֶיךָ לְזַכֵּךְ אֶת-נַפְשִׁי. וּלְטַהֵר אֶת-רוּחִי.
וּלְהַבִּיר רַעֲיוֹנִי וּמַעֲשִׂי. וּלְהַדְרִיכֵנִי בְּאַרְחַ מִישׁוֹר כָּל-יָמַי
חַיִּי. וְאַזְכֶּה לַעֲבֹד אוֹתְךָ מִתּוֹךְ הַכָּרָה וְנִשְׁגָּבָה. וְהַשְׁגַּת
רוּמָמוֹתְךָ תִּצְלַח עָלַי וְתַפְעֵם אוֹתִי יוֹם יוֹם. אָמֵן:

PRAYER FOR DIVINE HELP IN SELF-IMPROVEMENT

אֱלֹהִי וְאֱלֹהֵי אָבוֹתַי. הִנְנִי מְהִלֵּל וּמְשַׁבַּח וּמְבָרַךְ אוֹתְךָ
עַל חֲסִדֶּךָ שְׁגֻמְלֶת עָלַי בַּיָּמִי הַשְּׂבוּעַ שְׁעָבָר: אֲמַנָּם קִטְנֹתַי
מִכָּל הַחֲסָדִים וּמִכָּל-הָאֱמֶת אֲשֶׁר עָשִׂיתָ עִמָּדִי. כִּי סִכְתָּה
עָלַי וּמִגֵּן-אֱמֶת הָיִיתָ לִּי. וְתַעֲבִירֵנִי בְּשְׁלוֹם דֶּרֶךְ מִתְחַמֵּי
הַחַיִּים וּמִבוֹכוֹתֶיהֶם: אֲנִי מוֹדָה לָךְ עַד הַשְׂמָחוֹת בָּהֶן חִדִּיתָ

the flame of their devotions, which unites me through them with the whole House of Israel, and quickens within me my sense of the splendor of my religious heritage, with all its tragic memories, all its mighty incentive to high and self-denying service.

I thank Thee for the light and the truth which shine out from Thy Word, for the sacred books written by great souls under the exalting touch of Thy spirit, for the teaching and the call which come to me from the living lips of Thy messengers. O help me to transform my gratitude into obedience. Help mind and soul to sanctify life.

May the worship of Thee, the knowledge of Thy nature and Thy will, to which I have attained here this day, preserve their gracious power over me, to keep my actions pure, and my soul untroubled, amid the dust and heat of the world. Amen.

PRAYER FOR DIVINE HELP IN SELF-IMPROVEMENT

Almighty God, I praise and bless Thee for the week that is past, for the merciful protection which has brought me safely through its difficulties and dangers. I thank Thee

אֶת־חַיִּי. עַל הַבִּטְחוֹן אֲשֶׁר נָתַתָּ בִּי לַחֲזָקָנִי וּלְאַמְצָנִי. וְעַל
 רוּחְךָ אֲשֶׁר הַעִירוֹתָ עָלַי בְּשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה: אֱלֹהֵי. בּוֹשָׁמִי
 וְנִקְלָמָתִי בְּשִׁמְיִי אֶל־לְבִי כִּי נָתַתָּ לִי־הַחֲלוּף הַנִּמְהָרִים
 לַהֲקָהוֹת וּלְהַקְהוֹת אֶת־רַעְיוֹן הַחַיִּים הָאֵמֶתִי. כִּי כָבְדוּ אֶזְנִי
 מִשְׁמַע אֶת־קוֹלְךָ קוֹל דְּמָמָה וְדָקָה בְּשֹׁאוֹן הַחַיִּים וּתְרוּעַת
 מַצְהֵלוֹתָם. כִּי בִּרְגָלִי הִזְהַר הַמְּסַנְנִרִים אֲשֶׁר לְעוֹלָם זֶה לֹא
 נִתְּנוּנִי לְהַבְחִין וּלְהַכִּיר אֶת־מְצִיאוֹתֶיךָ הַנִּצְעָלָה: יְהִי רָצוֹן
 מִלְּפָנֶיךָ שֶׁתִּשׁוּב אֵלַי וּתְשִׁיבֵנִי אֵלֶיךָ לְמַעַן אֲשֶׁר אֶתֶּקֶן
 בְּיָמִים הַבָּאִים אֶת אֲשֶׁר עָנִיתִי בְּיָמִים עָבְרוּ. כִּי אִם לֹא
 לְרַחֲמֶיךָ אוֹחִיל מֶה כָּחִי כִּי אֶיֱחַל. וּמֵה גְבוּרָתִי מִבְּלָתִי
 עֲזֹרְתֶךָ. אָבִי וְאֱלֹהֵי:

אָנָּה הָיָה קָרוֹב לִי. מַחֲסָה וּמַעֲזוֹ. עֲזֹרָה בְּצָרוֹת נִמְצָא
 מְאֹד. פָּקְדוֹנִי בַּפְקֻדַּת שְׁלוֹם וְרָצוֹן וְאַמֶּץ כָּל־הַטּוֹב
 וְהַמוֹעִיל בִּי. כָּל־מִשְׁאֵל־נַפֶּשׁ נָכוֹן וְשֹׁאֵיפָה נִשְׁגָּבָה אֲשֶׁר אָנִי
 נוֹשֵׂא בְּחַבִּי. כָּל־מַטְרָה נִעְלָה אֲשֶׁר שָׁנִיתִי לְגֵד עֵינַי עֲזָרְנִי
 נָא לְשַׁקֵּד עָלֶיךָ בִּיתֶר עֹז: וְיִהִי רָצוֹן מִלְּפָנֶיךָ שִׁיְהִיו מַצְעָדֵי
 יוֹתֵר גְּבוּרִים. כִּי אֶהְלֹךְ בְּאַרְחַ הַחַיִּים. בְּדֶרֶךְ אֲשֶׁר בָּהּ
 הִשְׁקַט וּבִטְחָה וּשְׁלוֹם־אַמֶּת הַשּׁוֹכֵן אִתְּךָ לְעוֹלָמִים. אָמֵן:

for the joys which have brightened it, for the strength which has upheld me in my struggle for a livelihood, for the invigoration and the rapture of effort and achievement. If the swift passage of the days has dulled their higher meaning, if I have failed to hear Thy voice amid the clamor of the world, failed to discern Thy presence amid its blinding glare, forgive me, I pray Thee. I will try to amend my ways in the days that are coming. But what can I do, what is my strength, without Thy fatherly and almighty aid?

Help me, then, I beseech Thee. Whatever is good in me, strengthen and bless. Whatever worthy ideals I cherish, help me to see them more clearly, to cling to them more steadfastly. Whatever high purposes I keep before me, help me to pursue them more resolutely; so that when this day of heavenly rest comes round again, it may mark another step on my way through life, on my way to the perfect peace that dwells eternally with Thee. Amen.

PRAYER FOR A TRUE SENSE OF VALUES

אלהי ואלהי אבותי. מודה אני לך על-המתנה היקרה שנתת-לנו. יום השבת חמדת הימים. הקורא לעמל דרור ומצניק לו מנוחת הגוף ונפש הנפש. ונותן לנו שעת כשר להתיחד באהבה וברעות נאמנה עם אהובי נפשנו: מודה אני לך על הפסקה נעימה זו במחזור החל של עבודות יום יום וטרדות הזמן. אשר בה אוכל להסתכל במפלאות ממשלתך בעולם ולהביט בקרבי ולהאזין להגיג לבי: אמןם ביתר בהירות על-פי-חזות יותר נאמנה נראים לי חיי ביום המנוחה יום אהבה וקדשה. ואמד דעתי על-האשר האמתי בחיים הולך ומתקרב אל-דעתך אתה אל רחמן: החשוב בעיני אתמול נראה קל-ערך היום. וזה אשר אמרתי קל-ערך הוא נראה כעת חשוב בעל תכן אין-סופי וגדלות נצחית: מה-נקלים הם רב הקננינים והתענוגים אשר החשבתים כל-כך בימי חלדי לעמת תענוגי הרוח והאשר האמתי אשר הכרת אמתתך ממלאת בהם את-כל-ישותי:

הי רצון מלפניך שתבונתי זאת הנהירה וזאת הנשמה היתרה שנתת בי תהיינה שורות בקרבי תמיד: אגא שים עיניך עלי לטובה ותן-בי עז ורצון לקדש את-חיי במעשי והגיוני. ולאור באור פניך גם בששת ימי המעשה הבאים לקראתי לשלום. אמן:

PRAYER FOR A TRUE SENSE OF VALUES

Heavenly Father, I thank Thee for the precious gift of this Sabbath day, for the rest of body and spirit it offers to me, for the opportunities it gives me for attaining to closer fellowship with my loved ones and with my brethren in faith. I thank Thee for this welcome break in the round of toil and worldly occupations, for this chance of reading my own heart, of estimating more accurately how I stand toward Thee and toward my higher self. On this day of holy calm I see my life more clearly, and in its true perspective. My judgment of it comes nearer to Thine. What I deemed big things seem pitifully small; what I held to be worthless or of little moment seems big, fraught with immeasurable and eternal significance. Many of the pleasures and the possessions by which I set great store are dwarfed into nothingness compared with the joys and the riches with which the knowledge of Thy truth and Thy goodness fill my soul.

Bless, I pray Thee, this clearer insight, this juster judgment. Give me strength of will and steadfastness of purpose, so that the holy light which now illumines my being may go with me into the coming week, to gladden and hallow it. Amen.

PRAYER IN BEHALF OF LOVED ONES

אלהי אליך נפשי אשא. לפניך אפיל תחנתי לשלום
אהובי נפשי היקרים לי מחיים: הגן עליהם כהגן אב על-
בנים. שמרם והצילם מכל-אסון ופגע רע ממצוקות הלב
והנפש: אמן את-תשוקתם וחזק את-מאמצם לדעת את-
דרכיך ולעשות רצונך למען אשר יסורו למשמעתך כל-
הימים: אנא יהי לנו עזרה במלחמת החיים. וטהר לבם
ומחשבותם מכל-שמץ של דפי וכסלה מעינים רמות
וממחשבות און: עיניהם לנכח יביטו ועפעפיהם יישירו
לאשרם האמתי: פלס מעגל רגליהם וכוונן דרכיהם בארץ
חיים של צדק וישר. ותטע ברעיונם אמונה שלמה כי
אתה אל אמת ותורתך אמת: אנא האר פניך גם אלי ועזר-
לי לאשר את-צעדי. למען אשר תם דרכי יהיה אות
ומופת להם בשחרם את-דרךך הטוב והחיים:

מודה אני לך אלהי שנתת לי את-הנפשות היקרות
האלה. שזכיתני להדריך בנתיבותיך ולהשביעם
מעצמותיך: מה-נפלאתה האהבה המקשרת את-לבותינו.
ומה-רבה השמחה הנחמה והחסן שהיא מעניקה לי ביום
צרה ונסיון: אנא עזרני להחזיק באהבה זאת כל-ימי חיי
ואצלת ברכתה עלי ועל-אהובי נפשי לארץ ימים. אמן:

PRAYER IN BEHALF OF LOVED ONES

O God, to Thee I lift up my soul. I pray for my loved ones, who are dearer to me than life. Give them, I beseech Thee, Thy fatherly protection. Keep them from all harm, from bodily hurt, from distress of mind and spirit. Fortify their desire and their endeavor to know Thy will. Deepen their resolve to make their daily lives an ever-growing obedience to it. Help them in the struggle with the world, in their fight with their own hearts, with self-will, with indolence, with heedlessness of their higher, their true well-being. Help me too, O God, so that my own life may be a worthy example and a potent impulse to their noblest strivings.

O God, I thank Thee for having given me these dear ones, for the privilege of helping to guide their footsteps to Thee, for the mutual love which binds our hearts together by a double bond, for all the joy of it, for the solace and strength which it imparts to me in trouble and temptation. Help me to keep that love always strong, I beseech Thee. May no selfishness or misunderstanding dim it. May it continue to bless me to the end. Amen.

THAT GOD HALLOW OUR DAILY WORK

אֱלֹהֵי. לְפָנֶיךָ אֲשַׁפֵּךְ שִׁיחִי בְיוֹם הַמְנוּחָה הַקְדוֹשׁ הַזֶּה:
 אֲנֵא שְׁלַח נָא בְרַכְתֶּךָ אֵלַי גַּם לַיְמֵי הַמַּעֲשֶׂה הַבָּאִים עָלַי
 לְטוֹבָה: הָאִירָה פָנֶיךָ תָּמִיד עָלַי כְּאֹר פָּנֶיךָ בַּמְנוּחַת
 הָאֶהְבָּה בְיוֹם הַקְדוֹשׁ הַזֶּה: אֲנֵא הַשְׁרָה עָלַי רֹגֶשׁ קִרְבְּתֶךָ
 אֲשֶׁר אֲנִי מְרִגֵּשׁ כְּעַתָּה גַּם בְּשִׁשֶׁת יָמֵי הַמַּעֲשֶׂה. וְקִדַּשׁ אֶת-
 כָּל-מַפְעָלִי לַעֲבוֹדָתֶךָ: יְהִי רָצוֹן מִלְּפָנֶיךָ שְׁתַּשִּׁים עֵינֶךָ
 עָלַי לְטוֹבָה וּתְבַרֵּךְ אֶת-כָּל-מַעֲשֵׂי יָדַי: הוֹרְגֵנִי אֶת-דְּרֹךְ
 הָעֲבוֹדָה הַיְשָׁרָה. לֹא לְמַלֵּא הִנָּאתִי. וְלֹא לְרַדֵּף אַחֲרֵי
 תַאֲוֹתַי. לֹא לְבַקֵּשׁ עֶשֶׂר וְכְבוֹד וְנֶאֱנָה וְהַתִּיפוֹת בְּפָנֶי בְּנֵי
 אָדָם: תִּקְשֹׁר-נָא עֲבוֹדָתִי אוֹתִי בְּקִשְׁרֵי יְדִידוֹת עִם כָּל-
 הַנִּבְרָא בְּצֻלָּם:

אֲחֵלִי יִכְנוּ דְרָכֵי וּמַעֲשֵׂי תָמִיד לְפָנֶיךָ בָּתֵּם וּבְאֻמוֹנָה
 וּבִישָׁר. וְאֵל אֲבוֹשׁ וְאֶכְלָם לְעוֹלָם וָעֶד לְפָנֶי עֵינֶךָ הַבוֹחֶנֶת:
 הַצִּילֵנִי נָא מִרְפִּיּוֹן וּרְשָׁלוֹת. וְאַמֵּץ אֶת-יָדִי לַעֲשׂוֹת בְּכַחַ
 כָּל אֲשֶׁר תִּמְצָא יָדִי לַעֲשׂוֹת: גַּל עֵינֵי לְרֹאוֹת כִּי אֵין עֲבוֹדָה
 מְאוֹסָה. אֵין פְּעֻלָּה נִמְבֹּזָה. כִּי כָל-הַנַּעֲשֶׂה בִישָׁר וּבָתֵּם-
 לִבָּב וְכִבְד וִיקָר בְּעֵינֶיךָ: אֵל נָא אֵינַע לָרִיק וְאֵל תְּבִלָּה
 עֲבוֹדָתִי אֶת-כָּל-יְמֵי חַיֵּי. כִּי יִדְעָתִי יִשְׁנֶן פְּעֻלוֹת יוֹתֵר
 נַעֲלוֹת וּמַגְמוֹת יוֹתֵר רָמוֹת אֲשֶׁר נֶפֶשׁ הָאָדָם שׁוֹאֶפֶת אֱלִיהֶן:

THAT GOD HALLOW OUR DAILY WORK

Almighty God, on this day of rest and meditation I must needs look forward to the days of work which will follow it, and I ask Thy blessing on them. Even as Thou art with me now, in the peacefulness and the holy associations of the Sabbath, so be with me, I pray Thee, amid the turmoil of the worldly life. And even as the sense of Thy nearness sanctifies this present hour, so let it abide with me in the coming week to bless and hallow my daily work. For that work I fervently pray to Thee; let me do it for Thy sake and not for my own, as a task performed in Thy service, and not as a means of realizing only sordid aims. Let it be consecrated in my sight, a way of approach to Thee, an opportunity for ministering to my higher self, a bond binding me closer in sympathy and friendship with my fellow men.

May I strive ever more resolutely to ennoble my worldly task by integrity, by industry, by seriousness of purpose, so that, while reinforcing the healthful activities of mankind, it may help worthily to fashion my own character, and make my daily life fit for Thy scrutiny and Thine acceptance. Save me, I beseech Thee, from apathy and indolence; whatever my hand finds to do, let me do it with all my might. Open mine eyes, so that, whatever my work may be, however humble, I may respect it and deem it honorable. Give me strength to do it, wisdom to win its material fruits. Let me not labor in vain, nor bring forth for trouble, turmoil, and disappointment. I dare not make my work my life; there are still higher tasks and holier aims, whose call to my energies is supreme.

ואם גִּוְרְתָךְ היא שְׁתּוּבָאָת עֲבוּדְתִי תִהְיֶה מְעֻטָּה. או
 שְׁמַחְשִׁבוֹתִי תַעֲלֶינָה בְּתֵהוּ. או שֶׁהַצִּלְחָה לֹא תִשָּׁרֶה בְּמַעֲשֵׂי.
 הַצִּלְגִּי נָא מִמַּפְח־נֶפֶשׁ וּמִמְּגַת־לֵב: טַע בִּי תִקְנֶה לְהַשְׁלִיךְ
 יְהִי עָלֶיךָ. וְאַמוּנָה שֶׁתִּתְמַכְּנִי בִּימִין צִדְקָךְ. כִּי אַתָּה
 לְבַדְךָ מְלַמְּדֵנוּ לְהַפִּיק אֶת־הַטּוֹב מִכָּל־הַבָּאוֹת עָלֵינוּ:
 אִם עֲשֵׂר אִם עֲנִי אִם הַצִּלְחָה אִם אֲכַזְּבָה הַכֹּל מִיָּדְךָ. וְכָל־
 מַחְשְׁבוֹתֶיךָ וּמַפְעֻלוֹתֶיךָ לְטוֹבָתֵנוּ הִנֵּה. אָמֵן:

PRAYER TO OVERCOME DOUBT

אֱב רַחֲמָן. אֵךְ טוֹב לְבַנִּיךָ אַתָּה. אֱלֹהִים לְבָרִי לְכָב:
 וְאַנִּי כְּמַעַט הַתְּרוֹפָפָה אֲמוּנָתִי בָךְ. בְּטַחוּנִי בְּטוֹבְךָ
 הַתְּמוּטָט. כִּי קָשָׁה הִיְתָה מְלַחֲמַת הַחַיִּים. נִשְׁגָּבָה לֹא־אוּכַל
 לָהּ: כָּל־מַחְשְׁבוֹתִי עָלוּ בְּתֵהוּ. וְכָל־יְגִיעֵי הָרוּחַ נִשְׁאָם
 וַיֵּאבְדוּ: עֲנִי הִבְהִילוּנִי. אֵךְ־יֹתֵר עֲנִי עֲמָתִי. וְאַהִי נְגִיע־
 סִפְקוֹת וְקוֹדֵר הַתְּהַלֵּכָתִי. וְאָמַר לֹא יִרְאֶה יְהִי וְלֹא יָבִין
 אֱלֹהִים צָדֵק: כִּי יִתְחַמֵּץ לְכָבִי עָלִי נֶפֶשִׁי תִשְׁתּוֹחַח. לְמָה
 יִי תַעֲנִשְׁנִי. תִּפְקֹד עַל־בְּנִיךָ. אֵיִם אֵיפּוֹא רַחֲמֶיךָ אֵל וְאִי
 שִׁשּׁוֹן יִשְׁעֶךָ. וְאֵבֵד מִנֶּע־יָדְךָ אֲשֶׁר אֵךְ הִיא יָכֻלָּה לְנַחֲתֵנִי
 וּלְנַחֲמֵנִי: לֹא שַׁחֲרִיתֶיךָ בְּהַמְצָאָךְ. לֹא דִרְשָׁתֶיךָ בְּהִיּוֹתְךָ
 קָרוֹב:

But if it be Thy will that its fruits shall be scanty, if my plans miscarry, if failure follows on effort, then save me from despair and repining. Imbue me with hope and trust and submission, so that I may cast my burden upon Thee in the sure conviction that Thou wilt uphold me. For Thou dost enable us to find good in every vicissitude; and, come riches or poverty, success or disappointment, Thy purposes ever make for our good. Amen.

PRAYER TO OVERCOME DOUBT

There have been times, O God, when I have been disloyal to Thee in thought. My faith in Thee has wavered; my conviction of Thy goodness, of Thy rectitude, of Thy very existence, has been shaken. The struggle of life was too fierce; its bitterness was more than I could bear. My plans and my hopes foundered; everything went against me; there seemed no chance of help, of redress, anywhere. And I said: There is no justice in this life of ours. Sometimes suffering — my own, but still more poignantly the suffering of others — filled me with doubts. Why, I cried, does God so sorely afflict His own children? Where is His compassion? Where His power? Thou hadst almost ceased to exist for me then. I lost touch with Thy hand, which would have guided and soothed me, had I but looked for it more steadily, sought for it more diligently.

לך לְבַדְּךָ חָטָאתי דִּין אָמַת. כִּי עָרַכְתִּי לְפָנֶיךָ מִשְׁפָּט
וּפִי מִלְּאִתִּי תוֹכְחוֹת. כִּי שָׁפַתִּי דִּבְרוּ עוֹלָה. וּלְשׁוֹנִי הִגָּה
אָוֶן: כִּי אִךְ חָלַק מֵאַמְתֶּךָ רְאִיתִי אֲשֶׁר כָּלָה נַעֲלָמָה מֵעֵין
כָּל־חֵי. בְּחֻנְתִּי רַק הִצָּלְלִים אֲשֶׁר לַפְּעָמִים שָׁפוּנִי. וְאֲשַׁבַּח
אֶת־קִרְנֵי אוֹרְךָ אֲשֶׁר רַבַּת תְּהַלָּנָה עַל־דַּרְכֵי: לֹא שָׁמַתִּי
לֵב לִרְאוֹת כִּי הָעוֹלָם אֲשֶׁר שָׁמַתְנוּ בּוֹ טוֹב הוּא. וּמִרְבֵּית
יָמֵינוּ יָאִיר אֲלֵינוּ פָּנִים: וְאִם קָשָׁה הִיא מְלַחֶמֶת הַחַיִּים הֲלֹא
הִיא מְזַכֶּכֶת אֶת־רוּחַנוּ וּמְרוֹמְמָה אֶת־נַפְשָׁנוּ: אָמֵן גְּבוּה
לְבִי וְרָמוּ עֵינֵי וְהִלְכְּתִי בְּגִדּוֹלוֹת וּבְנִפְלְאוֹת מִמְּנִי:

עֲבַר־נָא עַל־זְדוֹנֵי אֱלֹהֵי וּמַחֲל לַעֲוֹנִי. עֲזֹרְנִי לִרְאוֹת
אֶת־הַחַיִּים בְּמַבָּט יוֹתֵר בְּהִיר. בְּמַבָּטְךָ אַתָּה הַשְׁקֵט הַסֶּקֶר
הַכֹּל: הוֹרְנִי לְבַחֵן אֶת־הַסֶּדֶר הַשׁוֹרֵר שְׁיִגְבֵּר עַל־מְבוֹכַת
הַחַיִּים. וְאֶת־אַהֲבַתְךָ שֶׁתַּמְתִּיק לָנוּ כָּל־צָרָה וְצוּקָה. וְטָהַר־
לֵב וּבֵר־כַּפִּים אַחֲזוּ דַּרְכֵי. וְאוֹסִיף אֲמַץ בְּאַמּוּנַתְךָ
וּבְאַהֲבַתְךָ: וְתֵהִי זֹאת נַחֲמַתִּי כִּי חֲסָדֶיךָ לֹא תָמוּ. כִּי לֹא
קָלוּ רַחֲמֶיךָ לְבִנְיָה. אָמֵן:

PRAYER FOR SUSTENANCE

לְכָל־בְּרִיָּה.	אֱלֹהִים תִּמְכִּין פְּרֻנְסָה
מִחֵיתוֹ.	וּמִזְמִין לְכָל־יָצוֹר
אֲשֶׁר חוֹנֵנֵתְנוּ בְּהֵן:	אוֹדְךָ עַל־מַתְנוֹת הַחַיִּים

I dared to judge Thee, O righteous Judge; I set my mind above Thine, O God of infinite wisdom. I saw but one side of the truth. I saw only the shadows which now and again darken the way; I forgot the sunbeams which as often illumine it. I forgot that the world in which Thou hast placed us is beautiful, that Nature has a smiling face for us on many a day, that the sting of the life-struggle is a spur to a higher nature, that human goodness is a sure token of Thy goodness, O gracious Creator. My heart was haughty, and I exercised myself in things too hard for me.

Pardon this my sin — my presumption, my blindness. But help me, too, O God. Help me to see life more steadily, with something of Thy calm and all-embracing gaze. Help me to see the order that, through Thy grace, will emerge out of the chaos of human life, and the love that will redeem its defeats and tribulations. For Thy mercies never fail; never does Thy heart cease to feel the woe of Thy children, O heavenly Father. Amen.

PRAYER FOR SUSTENANCE

I thank Thee, O God, for the gifts of life and for the wherewithal to sustain it.

אַתָּה הַכִּינֹתָ מִמָּטֶר-שָׁמַיִךְ
 מֵאוֹר וְשֶׁמֶשׁ.
 תִּטַּע בְּאֶרֶץ עֵץ כָּל-פְּרִי.
 וְתוֹצִיא לֶחֶם מִן הָאֶרֶץ:
 לֶךְ כָּל-חֵיתוֹ-שָׂדֵי.
 לֶךְ הַמֶּרְץ
 וְהַכֹּחַ הַמְצַמִּיחַ
 לֶךְ אֲמֵנוֹת הָאָדָם וְחֲרִיפוֹתוֹ
 לֶךְ אֲמֵנוֹת הָאָדָם.
 תִּלְמָדֵם לְהוֹעִיל אִישׁ לְרֵעֵהוּ
 תַעֲדִיף עֲלֵיהֶם בְּרִכּוֹתֶיךָ.
 גַּם בְּמִשְׁאֵם וּמִתָּנָם
 בְּכִשְׁרוֹן מַעֲשֵׂה וּסְגֻלוֹת נַפְשׁ:
 תִּזְמִין לְכָל-אֶחָד וְאֶחָד
 אֶתָּה תִּנְחֵם וְתִנְהִלֵם.
 בְּמִתְנוֹת-לֵב וְרוּחַ
 מִחֵיתוֹ
 לֶךְ הַתּוֹשִׁיָּה
 בְּנֵי-אָדָם לִיצוֹר
 הַטּוֹב וְהַמוֹעִיל.
 לֶךְ הַנְּדִיבוֹת
 אֲשֶׁר תִּקְשְׁרֶנָּה יָחַד
 אֶת-בְּנֵי הָאָדָם
 אֲנִי אֶדוֹן-חַיִּי חֲזָקִי וְאַמְצָנִי.
 בְּנִחַת וְלֹא בְּמֵנוּד.
 בְּבִטָּח וְלֹא בְּפָחַד.
 בְּרֹחַ וְלֹא בְּצָעַר.
 בְּהִתֵּר וְלֹא בְּאַסּוּר.
 וְסִפְק עַל-יָדֵי לְהָרִים חַיִּי
 לְמַעַן אָבִיא תוֹעֵלָת
 וְכִמְאֻמִּי
 לְבְנֵי-אָדָם.
 אֲשֶׁר רַב לָמוֹ:
 וְהִטְרִיפְנִי לֶחֶם חֲקִי.
 בְּרוּחַ וְלֹא בְּצָעַר.
 בְּהִתֵּר וְלֹא בְּאַסּוּר.
 לְעֶסֶק בְּתוֹרָתְךָ וּבַעֲבוֹדָתְךָ.
 לְבְנֵי-אָדָם.
 אֲשֶׁר רַב לָמוֹ:

Thine is the sun and Thine the rain; Thine the fruits of the earth and Thine the cattle on a thousand hills. Thine is the energy pent up in the seed, and Thine the wondrous chemistry of the soil compelling it to sprout. Thine is the skill of man, and Thine the ingenuity whereby he causes the fields to yield him food in abundance.

When men bring forth that for which their powers best fit them, it is Thou who instructest them. When they exchange with one another what they can best do and make, it is Thou who guidest them. Thus dost Thou place at the disposal of each what he most needs for health and comfort and for the full use of the gifts wherewith Thou hast endowed him.

Thine is the measure of wisdom which men have employed in fashioning what is best in their world. Thine is the goodwill to which men owe their being and what is best in themselves.

Grant, O God, that I have the strength and the opportunity to earn my daily bread. Let not the strain in obtaining my sustenance usurp all my energies, leaving none for the enhancement of human life or for communion with Thee. May I serve my fellowmen where I am most needed and where my efforts can bring them the greatest happiness.

וְעַל-תַּאֲוֹתַי שָׁבַט מוֹסֵר.	הֵקֵם עַל-יִצְרֵי שׁוֹט.
וְנִפְשׁ עֲזָה אֵל תִּמְשָׁל-בִּי.	פָּחַז בְּשָׁר אֵל יִפְחִיזֵנִי.
מַעֲבֵר גְּבוּלוֹת הַצֹּדֵק וְהַיָּשָׁר:	עֲצֹר בְּעַד תַּאֲוֹת נִפְשִׁי
וְדָנִי מִלְּבִי.	הִרְחַק דָּאֲגָה
הִטְבֹּעַ בְּלֵב הָאָדָם:	וּמִלְּאֲנִי אֲמוֹן בְּטוֹב
לְחֹסֵד אֲנוֹשׁ.	וְאִם אֶכְרַח לְצַפּוֹת
כִּי עוֹלָמִי חֲשֹׁךְ בְּעֵדִי:	אֶל-נָא אֶחֱשֹׁב
לְשׁוֹם אָדָם.	אֶל-נָא אֶשְׁתַּעֲבֹד
בְּעַד חֲרוֹת מִמַּחֲסוֹר:	וְאֵל אֲמַכֵּר חֲרוֹת נִפְשִׁי
לְתוֹעֲלֹתַי וְהִנָּאֲתִי.	אֶל-נָא אֶכְבִּיד אֶכְפִּי עַל אָדָם
לְמַעַן הִשִּׁיג מְאוּרִי:	וְלֹא אֲנַצֵּל מִחֲסוֹרָם
וּבְחִלְקִי אֶשְׁמַח.	וְאִם תִּרְוִנִי מִטּוֹבָתְךָ
אֵל אֶסִּיחַ דַּעֲתִי.	מִסִּבְלוֹת אַחֲרִים
מִמֶּדְכָדְכִי-נִפְשׁ:	אֵל אֶתַּעֲלֵם
כִּי שׁוֹמֵר אָחִי אֲנִכִּי.	זָכַר אֲזַכְּרָה תְּמִיד
כֵּן יִהְיוּ רַחֲמֵי עַל-כָּל-אָדָם:	כִּרְחֻמֶּיךָ יְיָ עַל-כָּל-בָּשָׂר
מִטּוֹבָךָ וְחֶסֶדְךָ.	וַעַת אֶהְיֶה
בְּמַעֲשֵׂי צִדִּיק.	אֶבְרָעָה-נָא תוֹדֹתִי
וְלִהְיוּ רֹעַ מַעֲלֵלִי-אִישׁ.	לְהַעֲבִיר עֹל מִן הָעוֹלָם
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבִּי שָׁלֵם.	וְהִיִּיתִי זֶהִיר בְּמַעֲשֵׂי תְּמִיד
אָמֵן:	

Restrain my hungers from becoming extravagant, and hold back my desires from exceeding the bounds of reason and justice.

Banish from my heart all care and anxiety. Imbue me with confidence in man's inherent goodness. Let me not feel that my world has come to an end, if I have to turn to my fellowmen for help.

Withhold me from selling the freedom of my person for the freedom from want. Keep me from using the wants of others as a means of fulfilling my own, and from exploiting their insecurity as a means of gaining security for myself.

Let not contentment with my lot render me oblivious or insensitive to the misery of the many who are in dire need. May I always remember that I am my brother's keeper.

Each time I partake of Thy bounty, let gratitude impel me to right the wrongs and to undo the evil that men inflict on one another. Help me so to use Thy bounty as to be a worthy instrument of Thy perfect will. Amen.

PRAYER FOR HEALTH

יְיָ אֲדוֹנֵנוּ מְקוֹר חַיֵּינוּ. רַפְּאוֹת גּוֹנוֹ וּשְׁלוֹם נַפְשָׁנוּ.
מִחֲכַמְתְּךָ יִחַפֵּם רוּפֵא לְחַבֵּשׁ עַצְבוֹתֵינוּ וּלְהַשִּׁיב לָנוּ אֶת־
בְּרִיאֹתֵינוּ:

עַל־כֵּן הִנֵּנוּ מִקְדָּמִים פְּנִיךָ רוּפֵא כָּל־בָּשָׂר.
וּמַנְשְׂאִים אוֹתְךָ לְכֹל לְרֹאשׁ בָּאֲשֶׁר עָשׂוּ אֲבוֹתֵינוּ:

חַנּוּנוֹ דַּעַה לְשֹׁמֵר עַל־זִכְרְךָ הַבְּרִיאֹת אֲשֶׁר חוֹנְנֵתָנוּ בּוֹ.
נִזְכֶּר־נָא תָמִיד כִּי גִוִּיתֵינוּ וּסְגֻלוֹת נַפְשָׁנוּ פְּקֻדוֹת הִנָּה לָנוּ
לְעִבּוֹדְתְּךָ:

עֲזָרְנוּ אֲדוֹן־כָּל־הַבְּרִיּוֹת לְלָכֶת בְּמִישְׁרִים תָּמִיד.
לְמַעַן נִהְיֶה כְּלִי־קְבוֹל רְאוּיִים לְשְׁכִינְתְּךָ:

אָבֵל אִם תִּנָּחַת עָלֵינוּ תִּגְרַת יָדְךָ לְיִסְרָנוּ בְּנִגְעֵי בְגֵי־אָדָם
וּבְמַכְאוּבִים.

אָנָּה תִּן־בָּנוּ כֹּחַ וְאַמֶּץ־לֵב לְשֹׂאת אֶת־סִבּוֹלוֹתֵינוּ:

וְאֵף בָּאֲשֶׁר תִּכְבֵּד יָדְךָ עָלֵינוּ. יְהִי רָצוֹן מִלְּפָנֶיךָ
שֹׁנֵבֵר חַיִּלִּים לְעִבְדְּךָ בְּאַמוּנָה וּלְהִיטִיב לְזוּלָתָנוּ:

אֵל־נָא יִקְדִּירוּ אֶת־חַיֵּינוּ מִחֲשֵׁכֵי־לֵב וּמִמְרוּרֵי־יָאוֹשׁ.
יִפְתְּחוּ־נָא מַכְאוּבֵינוּ אֶת־לִבָּנוּ לְעֵנוֹת־אַחֲרִים וּמִצּוּקוֹתֵיהֶם:

בְּחוּגִים בְּכוֹר גְּסִיווֹתֵינוּ נִצָּאֶה־נָּא
צְרוּפִים מְזַקְקִים וּמְזַכָּכִים לְפָנֶיךָ:

PRAYER FOR HEALTH

O Lord our God, Thou art the fountainhead of life, the health and vigor of bodies and minds. From Thy wisdom derives the physician's skill to bind up our wounds and to restore our well-being.

Wherefore, like our fathers before us, we hail Thee as the great Physician of all mankind.

Give us wisdom to preserve the endowment of health which Thou hast bestowed on us. May we never forget that our bodies and their faculties are Thy gift entrusted to us for Thy service.

Help us, O Life of all that live, so to comport ourselves that we may be fitting vessels for Thy presence.

But if disease or pain be our allotted portion, then we pray Thee, grant us the courage to bear our burdens.

May we, though limited in strength, still find the resources to serve Thee and our fellowmen.

May we be untouched by bitterness and despair. May our pain open our hearts to the anguish and distress of others,

So that, tested in the crucible of our own trials, we may emerge cleansed and purified in purpose.

מפילים אֶנְחֵנוּ תַחֲנוּנֵינוּ לְפָנֶיךָ. רַבּוֹן הָעוֹלָמִים.

עַל־חַי כָּל־בְּנֵי־אָדָם וּבְרִיאוֹתָם:

כִּי הִלֵּא אֲנָשִׁים אַחִים אֶנְחֵנוּ. אֲנוּדִים יָחַד עִם כָּל־בְּנֵי־
הָאָדָם. וְאַתָּה אֱלֹהִים אָב לְכֻלָּנוּ:

עֲזֹרֵנוּ־נָא לְהִבִּין כִּי מִדּוֹי אַחֲרִים הֵם גַּם חֲלִינוּ אֲנוּ.
וּבְבְרִיאוֹת זוּלָתֵנוּ יִרְנַח גַּם לָנוּ:

לֵב טָהוֹר בְּרָא־לָנוּ אֱלֹהִים לְכָל־כֵּל כָּל־דְּבַר־אַמְנוֹת
וּמִדָּע. לְטַפַּח שְׁלוֹם כָּל־אָדָם וְאָדָם.

עַד־אֵם יִגִּילוּן כָּל־בְּנֵי־בֶשֶׁר נֶאֱפָדִי גְבוּרָה וְאַיִל.

וְכֻלָּם יִנְשְׂאוּךָ לְכָל לְרֹאשׁ.

אֲבִי־כָל־הַבְּרוּאִים בְּצִלְמֶךָ וְרוֹפֵאֵם הַנָּאֵמָן. אָמֵן:

We pray Thee, O our Father, for the life and health of all our fellowmen.

Mankind is one brotherhood under Thy paternity, and all men are bound together in one humanity.

May we perceive then that the ailments of others are our disease and their health our strength.

May we so order the skills and wisdoms of science, and so tend the welfare of one another that all humanity may become resplendent with vigor and joy.

May we see in Thee the common Father and common Physician of all who are created in Thine image. Amen.

THE SABBATH

THE SIGNIFICANCE OF THE SABBATH FOR ISRAEL

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

אָמַר לוֹ הַקָּדוֹשׁ-בְּרוּךְ הוּא לְמֹשֶׁה. מֹשֶׁה מִתְּנָה טוֹבָה
יֵשׁ-לִי בְּבֵית-גִּגְוִי וְשַׁבַּת שְׁמָה. וְאֲנִי מִבְקֵשׁ לְתִנָּה לְיִשְׂרָאֵל.
לֶךְ וְהוֹדִיעֵם:¹

לְדַעַת כִּי־אֲנִי יי מְקַדְשְׁכֶם:²

אָמַר לָהֶם הַקָּדוֹשׁ-בְּרוּךְ הוּא לְיִשְׂרָאֵל. אִם תִּזְכּוּ
לְשֹׁמֵר שַׁבַּת מַעֲלָה אֲנִי עֲלִיכֶם כְּאֵלֹ שְׁמִרְתֶּם כָּל-הַמִּצְוֹת
שֶׁבַת־תּוֹרָה:³

שֹׁמֵר שַׁבַּת מִחֻלּוֹ וְשֹׁמֵר יְדוֹת־מַעֲשׂוֹת כָּל-רָע:⁴

אָמַר לוֹ הַקָּדוֹשׁ-בְּרוּךְ הוּא לְמֹשֶׁה. עֲשֵׂה לָךְ קִהְלוֹת
וְדַרְשׁ לַפְּנִיָּהֶם בְּרַבִּים. כְּדִי שִׁילְמְדוּ מִמֶּךָ דְּוֵרוֹת הַבָּאִים
לְהִקְהִיל קִהְלוֹת בְּכָל-שַׁבַּת לְהוֹרוֹת לְיִשְׂרָאֵל תּוֹרָה. כְּדִי
שִׁיְהֶא שְׁמִי הַגָּדוֹל מִתְקַלָּס בֵּין בָּנָי:⁵

וַיִּקְהַל מֹשֶׁה אֶת-כָּל-עֲדַת בְּנֵי יִשְׂרָאֵל:⁶

2. שמות ל"א: י"ג.

4. ישעיה נ"ו: ב'.

6. שמות ל"ה: א'.

1. שבת י"ב:

3. שמות רבה כ"ה.

5. ילקוט שמעוני ויקהל.

THE SABBATH

THE SIGNIFICANCE OF THE SABBATH FOR ISRAEL

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

The Holy One, blessed be He, said to Moses: Moses, I have a precious gift in my treasure house; its name is Sabbath. I intend to give it to Israel. Go, make my purpose known to them.¹

*That they may understand that I, the Lord, do sanctify them.*²

The Holy One, blessed be He, said to Israel: If you attain to a true observance of the Sabbath, I shall account it to you as though you fulfilled all the precepts of the Torah.³

*He who takes heed not to profane the Sabbath also takes heed to do no wrong.*⁴

The Holy One, blessed be He, said to Moses: Assemble the people in congregations and expound the Torah to them in public, that future generations may learn from you to assemble in congregations every Sabbath of the year for instruction in Torah, and that My great name be extolled among My children.⁵

*Therefore Moses assembled all the congregation of the children of Israel.*⁶

1. Shabbat 12b.

3. Exod. Rabbah, 25.

5. Yalkut Shimeoni, Vayakhel.

2. Exodus 31:13

4. Isaiah 56:2.

6. Exodus 35:1.

אָמַר הַקְדוֹשׁ-בְּרוּךְ-הוּא. אַתָּה מְקַדֵּשׁ אֶת-הַשַּׁבָּת
בְּמַאֲכָל וּבְמִשְׁתֶּה וּמִהֲנֶה אֶת-נַפְשְׁךָ וְאֲנִי נוֹתֵן לָךְ שְׂכָרִי:⁷
וְקִרְאתָ לַשַּׁבָּת עֹנֵג . . . אִזְּתַּעֲנֵג עַל-יְיָ:⁸

אָמְרָה תוֹרָה. רְבוּנוֹ-שֶׁל-עוֹלָם. כָּל-אֶחָד מִיִּשְׂרָאֵל
הוֹלֵךְ לַחֲרֹשׁ וְלִזְרֹעַ שָׂדֵהוּ וְאֲנִי מָה תֵּהָא עָלִי: אָמַר לָהּ.
יֵשׁ-לִי וּוּג אֶחָד שְׂאֲנִי נוֹתֵן לָךְ. וְהוּא יוֹם הַשַּׁבָּת שִׁישְׂרָאֵל
בְּטָלִין מִמְּלָאכָה וְהֵם עוֹסְקִין בַּתוֹרָה:⁹
עַל-כֵּן בְּרוּךְ יְיָ אֶת-יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:¹⁰

הַשַּׁבָּת מוֹסֶפֶת קִדְשָׁה עַל-יִשְׂרָאֵל:¹¹
וּשְׁמֵרְתֶּם אֶת-הַשַּׁבָּת כִּי קֹדֶשׁ הִיא לָכֶם:¹²
לֹא תַרְבֶּה יְרוּשָׁלַיִם אֶלָּא בְּשָׁבִיל שְׁחֻלְלוּ בָּהּ אֶת-
הַשַּׁבָּת:¹³

וּמִשְׁבָּתוֹתַי הֶעֱלִימוּ עֵינֵיהֶם וְאָחֵל בְּתוֹכָם:¹⁴
אֵין יִשְׂרָאֵל גִּנְאָלִים אֶלָּא בְּזָכוֹת שַׁבָּת:¹⁵
כִּי כֹה אָמַר יְיָ אֱלֹהֵים קְדוֹשׁ יִשְׂרָאֵל. בְּשׁוּבָה וְנַחַת תִּנְשְׁעוּן:¹⁶

7. ישעיה נ"ח: י"ג-י"ד.

8. שמות כ': י"א.

9. שמות ל"א: י"ד.

10. יחזקאל כ"ב: כ"ו.

11. ישעיה ל': ט"ו.

7. דברים רבה ג'.

9. פסיקתא רבתי ק"ז.

11. מכילתא כי תשא.

13. שבת ק"ט:

15. ויקרא רבה ג'.

Said the Holy One, blessed be He: You hallow the Sabbath day by feasting and regaling yourselves on it, and I reward you for doing so.⁷

*If you call the Sabbath a delight . . . then will you have joy of the Lord.*⁸

The Torah complained to God: Lord of the universe, if every Israelite goes about his work ploughing and sowing his field, what will become of me? To which God replied: You will not be forsaken, for I have provided a mate for you, the Sabbath day. This is why, on the Sabbath, Israelites desist from work and occupy themselves with Torah.⁹

*Therefore the Lord blessed the Sabbath day and hallowed it.*¹⁰

The Sabbath confers holiness on Israel.¹¹

*Ye shall therefore observe the Sabbath, for it is holy unto you.*¹²

Jerusalem was destroyed because the Sabbath was profaned in it.¹³

*They ignored My Sabbaths, and I was profaned among them.*¹⁴

Israel is redeemed by virtue of its observance of the Sabbath.¹⁵

*For thus says the Lord God, the Holy One of Israel: In sitting still and resting is your salvation.*¹⁶

7. Deut. Rabbah, 3.

9. Pesikta Rabbati 117.

11. Mekilta, Ki Tissa.

13. Shabbat 119b.

15. Lev. Rabbah, 3.

8. Isaiah 58:13-14.

10. Exodus 20:11.

12. Exodus 31:14.

14. Ezekiel 22:26.

16. Isaiah 30:15.

בַּמָּה אֶתָּה מְקַדֵּשׁ אֶת-יּוֹם הַשַּׁבָּת. בְּמִקְרָא וּבַמַּשְׁנָה
בַּמֶּאֱכָל וּבַמַּשְׁתֶּה וּבְכִסּוֹת גְּקִיָּה: ¹⁷
זָכוֹר אֶת-יּוֹם הַשַּׁבָּת לְקֹדֶשׁ: ¹⁸

אָדָם עוֹשֶׂה מְלָאכָה כָּל-שְׁשֶׁה יָנָח בַּשְּׁבִיעִי. נִתְרַצָּה עִם
בָּנָיו וְעִם בְּנֵי בֵיתוֹ: ¹⁹
אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת-שַׁבְּתוֹתַי תִּשְׁמְרוּ: ²⁰

כָּל-דָּבָר וְדָבָר שֶׁנִּתְּנוּ יִשְׂרָאֵל נַפְשָׁם עָלָיו. כְּגוֹן שַׁבָּת
וּמִילָה וְתַלְמוּד-תּוֹרָה. הֲרִי אֵלָיו נִתְקַיְּמוּ בְיָדָם: ²¹
בְּיָדֵי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם: ²²

הַקֹּדֶשׁ-בְּרוּךְ-הוּא בֵּרַךְ אֶת-הַשַּׁבָּת בְּאוֹר פָּנָיו שֶׁל
אָדָם. קִדְּשׁוּ בְּאוֹר פָּנָיו שֶׁל אָדָם: ²³
וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ: ²⁴

וְשָׁמָּה יִתְּרָה נֹתֵן הַקֹּדֶשׁ-בְּרוּךְ-הוּא בְּאָדָם עָרֵב שַׁבָּת
וּלְמוֹצָאֵי שַׁבָּת נוֹטְלִין אוֹתָהּ הִימָנוּ: ²⁵

18. שמות כ': ח'.

20. ויקרא י"ט: ג'.

22. שמות ל"א: י"ז.

24. בראשית ב': ג'.

17. תנא דבי אליהו כ"ז.

19. תנא דבי אליהו.

21. מכילתא כי תשא.

23. בראשית רבה י"א.

25. ביצה ט"ז.

How shall one hallow the Sabbath? By the study of Bible and Mishnah, by feasting and by wearing clean raiment.¹⁷

*Remember the Sabbath day to hallow it.*¹⁸

A man who works all week and rests on the Sabbath lives at peace with his children and his household.¹⁹

*Ye shall revere, every one, his mother and his father, and ye shall keep my Sabbaths.*²⁰

All those practices for which Jews have given up their lives, such as the Sabbath, circumcision and the study of Torah, they have succeeded in perpetuating.²¹

*Between me and the Israelites the Sabbath is a sign forever.*²²

That God blessed the Sabbath and hallowed it is manifest in the radiant countenances of those who observe it.²³

*Thus God blessed the seventh day and hallowed it.*²⁴

The Holy One, blessed be He, provides all who observe the Sabbath with added soul, from the arrival of the Sabbath until its departure.²⁵

17. Tanna debe Eliyahu 26.

19. Tanna debe Eliyahu.

21. Mekilta, Ki Tissa.

23. Gen. Rabbah, 11.

25. Betzah 16a.

18. Exodus 20:8.

20. Leviticus 19:3.

22. Exodus 31:17.

24. Genesis 2:3.

SABBATH, MY LOVE

על-אהבתך	אשתה גביעי.
שלום לך שלום	יום השביעי:
ששת ימי מעשה	לך כעבדים.
אם אעבד בהם	אשבע נדדים.
כלם בעיני הם	ימים אחדים.
מאהבתי בך	יום שעשועי:
אצא ביום ראשון	לעשות מלאכה.
לערך ליום שבת	המערך.
כי האלהים שם	שם הברכה.
אתה לבד חלקי	מכל-יגעי:
מאור ליום קדשי	מאור קדושי.
שמש וכוכבים	קנאו לשמשי.
מה לי ליום שני	או לשלישי.
יסתיר מארותיו	יום הרביעי:
אשמע מבשר טוב	מיום חמישי.
כי מחרת יהיה	נפש לנפשי.
בקר לעבדתי	ערב לחפשי.
קרוא אלי-שלחן	מלכי ורועי:

SABBATH, MY LOVE

I greet my love with wine and gladsome lay;
Welcome, thrice welcome, joyous Seventh Day!

Six slaves the week days are; I share
With them a round of toil and care,
Yet light the burdens seem, I bear
For thy sweet sake, Sabbath, my love!

On First-day to the accustomed task
I go content, nor guerdon ask,
Save in thy smile, at length, to bask —
Day blest of God, Sabbath, my love!

Is Second-day dull, Third-day unbright?
Hide sun and stars from Fourth-day's sight?
What need I care, who have thy light,
Orb of my life, Sabbath, my love!

The Fifth-day, joyful tidings ring:
"The morrow shall thy freedom bring!"
At dawn a slave, at eve a king —
God's table waits, Sabbath, my love!

אֶמְצָא בְיוֹם שְׁשִׁי	נִפְשִׁי שְׁמִיחָה.
כִּי קָרְבָה אֵלַי	עַת הַמְנוּחָה.
אִם נֶעֱנֶד־אֵלַי	לְמִצָּא רְנוּחָה.
עָרַב וְאֶשְׁכַּח כָּל־	נֹדִי וְנוֹעִי:
מֵה־נִּנְעָמָה לִי עַת	בֵּין הַשְּׁמֻשׁוֹת
לִרְאוֹת פְּנֵי שַׁבָּת	פָּנִים חֲדָשׁוֹת.
בָּאוּ בְתַפּוּחִים	הָרְבוּ אֲשִׁישׁוֹת.
זֶה יוֹם מְנוּחֵי זֶה	דֹּדִי וְרַעִי:
אֲשִׁיר לָךְ שַׁבָּת	שִׁירֵי יְדִידוֹת.
כִּי־יֵאָתֶה לָךְ כִּי	אֶת יוֹם חֲמֻדוֹת.
יוֹם תַּעֲנוּגִים גַּם	שֶׁלֹשׁ סְעוּדוֹת.
תַּעֲנוּג לְשִׁלְחָנִי	תַּעֲנוּג יְצוּעִי:

YEARNING FOR SABBATH JOY

זֶה אֶכְסֹף לָעַם שַׁבָּת.
 מִשֹּׁךְ לָעַם יִרְאָתְךָ לָעַם מִבְּקָשִׁי רְצוֹנְךָ.
 קִדְשֵׁם בְּקִדְשֶׁת שַׁבָּת.
 פֶּתַח לְמוֹ שַׁעְרֵי נִנְעָמָה:

שֹׁמֵר שְׁמִירִי וּמִצְפֵּי שַׁבָּת.
 בְּאֵיל תַּעֲרֹג עַל־אֲפִיקֵי־מַיִם
 נִפְשָׁם תַּעֲרֹג לְזַעַם שַׁבָּת.
 וּמִקְבְּלִים קִדְשָׁה מִקְדָּשֶׁת שַׁבָּת:

On Sixth-day doth my cup o'erflow,
What blissful rest the night shall know,
When, in thine arms, my toil and woe
Are all forgot, Sabbath, my love!

'Tis dusk. With sudden light distilled
From one sweet face, the world is filled;
The tumult of my heart is stilled —
For thou art come, Sabbath, my love!

Bring fruits and wine, and sing a gladsome lay,
Chant: 'Come in peace, O blissful Seventh Day!'

YEARNING FOR SABBATH JOY

For Sabbath joy, O Lord, I yearn.

Grant the joy of worshiping Thee to the folk that would
do Thy will.

Hallow them by Thy Sabbath; of its joy let them have
their fill.

O keep Thou all those who Thy Sabbath would
keep.

As a deer that pants for the water courses,
So pant their souls for the joy of the Sabbath,
So welcome to them is the holiness of Sabbath.

טהר לבם באמונה לעבדך.
 השקה צמאי חסדך בנהר יוצא מעדן גגך.
 עטרם בתפארת שבת קדשך.
 כל ששת ימים להנחילם נחלתך:
 השבת נעם הנשמות ענג הרוחות.
 שבת קדש נפשי חולת אהבתך.
 נפשות ישראל יריון מדשן ביתך:

SABBATH FREES FROM CARE

יום זה לישראל אורה ושמחה.
 שבת מנוחה. שבת מנוחה:

צוית פקודים במעמד סיני.
 שבת ומועדים לשמור בכל-שני.
 לערוך לפני משאת וארוחה.
 שבת מנוחה. שבת מנוחה:

חמדת הקבוצות לאמה שבורה.
 לנפשות נקאבות נשמה יתרה.
 מנפש מצרה יסיר אנה.
 שבת מנוחה. שבת מנוחה:

O cleanse their heart to serve Thee loyally ever.
May they that thirst for Thy love drink deep of Eden's
river.

Crown them with the Sabbath's crown of holiness,
The labors of the week thereby to bless.

O Sabbath, the soul's joy, the spirit's bliss,
O holy Sabbath, I am love-sick for thee.
Regaled by thee, all Israel adore thee.

SABBATH FREES FROM CARE

This day brings to Israel rest and release,
A Sabbath of peace, a Sabbath of peace.

On Sinai ages past, God gave us the command,
That work and toil on Sabbath be forever banned,
And that we joy in the gifts God strews with lavish hand;
O Sabbath of peace, O Sabbath of peace.

Dear art Thou to the hearts of a people sorely grieved,
Giving added spirit to those of joy bereaved;
From sorrow and from care, they are by thee relieved,
O Sabbath of peace, O Sabbath of peace.

THE SABBATH A MEMORIAL OF CREATION

A Folk Song

יום זה מכבד מְכַל-ימים.

כי בו שבת צור עולמים:

ששת ימים תַעֲשֶׂה מְלֹאכְתֶּךָ.

ויום השביעי לאלהיך

שבת לא תַעֲשֶׂה בו מְלֹאכָה.

כי כל עֲשֵׂה שֵׁשֶׁת ימים:

השמים מספרים כבודו.

וגם הארץ מְלֹאכָה חסדו.

ראו כי כל-אֵלֶּה עֲשֵׂתָה יְדוּ.

כי הוא הצור פָּעֵלוֹ תמים:

THE UNIVERSAL SIGNIFICANCE OF
THE SABBATH

מִיָּמִים קדומים רָאָה עַם יִשְׂרָאֵל אֶת-יוֹם הַשַּׁבָּת

כְּמִתְנָה מִיְּחֻדָּת לֹו. כְּאוֹת בְּרִית בֵּינוֹ וּבֵין אֱלֹהֵיוּ:

יום הַשַּׁבָּת הוּא יִצִּירְתָּה הַיּוֹתֵר יִקְרָה וּמְקוֹרִית שְׁל-

הָרוּחַ הַיְּהוּדִית.

בוֹ נִתְבַּטָּאָה מְהוֹתָה שְׁל-הָאָמָה וּמִשָּׂאת נַפְשָׁה:

THE SABBATH A MEMORIAL OF CREATION

A Folk Song

This day of all days of the week is most blessed,
For on it the Lord God chose to rest.

Six days in work and toil are spent
But the seventh for worshipping God is meant.
So cease from toil and fulfil His intent

Who created the world at His behest.

The heavens forever proclaim God's praise
The earth is full of His love and grace.
He made all creatures and governs their ways,
His perfection all his works attest.

THE UNIVERSAL SIGNIFICANCE OF
THE SABBATH

From of old the Jewish people has seen in the Sabbath a
unique gift, a token of its covenant with God.

The Sabbath is the most cherished creation of the Jewish spirit; it mirrors the essence of the Jewish soul.

היום השביעי לא נחשב מעולם רק ליום מנוחה מעבודה.
הוא שעת ההפסקה הגדולה. הפסקת החיים של חלין:

יום השבת הוא אות השחרור אות הנצחון.

נצחון הקדש על-החל. נצחון הרוח על-החומר:

לכל-דור הייתה השבת מחבא-של-חסד. מקלט-בשחון.
מקור של-החלפת כח. התחדשות נצחית:

השבת חנכה את-המשפחה לחיים של-אהבה ושלוה.
היא הביאה שלום בין איש לאשתו בין אב לבניו:

לחלול שבת נחשבה לא רק המלאכה.

כי אם כל-ריב וכל-רָגז כל-הפרעת שלום בבית:

השבת היא טרקלין שלתוכה אין להכניס רפש החל.
צילי החיים מתעלמים לאור גרות השבת הקדושים:

השבת היא חלק מן הטבע תכלית הבריאה. כל-מלאכת
הבריאה הייתה מעין הכשרה לגלת-הפִתְרֵת השבת:

יום זה ספוג-הוד-מסתורין מקור כל-קדשה ותפארת
נעשה סמל לעתיד-לבא. נאלת עולם בועיר-אנפין:

The Sabbath has never been merely a day of rest from labor; it has always been a break in the drab routine of the workaday life.

The Sabbath is a symbol of liberation, a symbol of triumph, the triumph of the holy over the profane, of spirit over matter.

In every age the Sabbath afforded the Jew a holy retreat, a haven of safety, a fountain of new strength and perpetual self-renewal.

The Sabbath nurtured family life in love and harmony; it united husband and wife, parent and child.

Not only work is a desecration of the Sabbath, but also strife and anger, all that disturbs the peace of the home.

The Sabbath is a festive chamber into which one should not track mud from the sordid world without; the shadows of life vanish before the light of the holy Sabbath candles.

The Sabbath is part of nature's design, the very purpose of creation; all that was created attained its consummation in the Sabbath.

This day is steeped in mystic splendor, a source of holiness and glory; it has become a symbol of the world's fulfilment, a miniature of the world's redemption.

הַאֲנָדָה הַלְבִּישָׁה אֶת־הַשֶּׁבֶת עַד־יִהְיֶה שֶׁל־דְּמִיוֹן וְשִׁירָה.
הַשֶּׁבֶת הִיא הַכֹּלֵה. דְּמוּת גְּעוּגוּעֵי הָעָם כְּלִיּוֹן נַפְשׁוֹ וְלִבּוֹ:

הַשֶּׁבֶת הִיא בֵּת־מֶלֶכָה נוֹשֵׂאת חֶסֶד יוֹרֶדֶת מִמְרוֹמִים.
וְחוֹפֶפֶת עַל־חַיֵּי הָעָם בְּשֹׁחוֹק־חֶסֶד עַל־שִׁפְתֶיהָ:

הַשֶּׁבֶת הִיא הַתְקֵנָה הַחוּץ הַשְׁקֵט אֲשֶׁר שָׁם יָנוּחוּ יְגִיעֵי־כֹחַ.
בָּאָה שֶׁבֶת בָּאָה גְּאֻלָּה בָּא שְׁלוֹם לְעוֹלָם:

שֶׁבֶת הִיא הַסְתַּלְקוֹת מִדְּאֲגוֹת הַחַיִּים וְהַכְרָזָה עַל־חַיִּים
חֲדָשִׁים.

מִי שֶׁהִכְשִׁיר לְיוֹם אֶחָד שֶׁל־מְנוּחָה גְּמוּרָה אֵינוֹ מְשַׁעֲבֵד
עוֹד:

הַשֶּׁבֶת הִיא כְּתָב־שׁוּיֵי־הַזְכוּיוֹת שֶׁל־כָּל־בְּנֵי אָדָם.
כָּל־שׁוֹמְרֶיהָ חֹפְשִׁים מִשְׁעָבוֹד וּמִמָּשָׂא פְקָדֹת אִישׁ:

יוֹם הַשֶּׁבֶת הוּא חֲזוֹן יוֹם הָאַחֲרִית יוֹם הַמְּשִׁיחִי.
שֶׁבֶת הִיא גְּאֻלָּת כָּל־אֲמוֹת הָעוֹלָם מִדְּאֲגַת הַקְּיוֹם
וּמִפְּחָד:

הַשֶּׁבֶת הִיא מִלְחָמַת הָאֵמֶת וְהַצֶּדֶק נֶגֶד הָעֲבָדוֹת הַבּוֹזִיָּה.
מִלְחָמָה בְּשְׁלוֹם בְּדוּמְיָה גְּהֻדָּרָה בְּשִׁתִּיקָה רַבַּת־חֲכָמָה:

הַשֶּׁבֶת מְרוֹמָמֶת אֶת־הָאָדָם מִתְהוֹמוֹת אֶרֶץ הַמִּכְסִּים
בְּעֶרְפֶּל אֶל שְׁמֵי הַתְּכֵלֶת הַבְּהִירִים הַמְּזוּהָרִים.
לְדַעַת אֶת־אֱלֹהֵי אֵמֶת וְלִהְיוֹת אֲנָשִׁי אֵמֶת פְּעֻלֵי צֶדֶק:

Legend has invested the Sabbath with adornment of fantasy and poetry; it portrays the Sabbath as Israel's bride, the image that arouses his yearning, the desire of his heart and soul.

The Sabbath is a divine princess who, coming down from heaven, hovers protectingly over the people and beams graciously upon them.

The Sabbath is our hope, the calm haven where all the weary find repose; with the coming of the Sabbath, redemption and peace enter the world.

The Sabbath brings release from the cares of the life we know and heralds the better life that is to be. Whoever enjoys one day of perfect repose can thereafter never be enslaved.

The Sabbath is a charter of equality for all men; all who observe it are freed from bondage to their burdensome tasks.

The Sabbath foreshadows the consummation of history, the Messianic era; it prefigures the redemption of all the peoples of the world from anxiety and from dread.

The Sabbath means the struggle of truth and right against degrading servility, a struggle fought in peace, in proud silence, in wise reticence.

The Sabbath uplifts men out of the gloomy depths of the earth into the splendor of the heavens, that they may know the God of truth and become seekers of truth and doers of right.

GREETING TO QUEEN SABBATH

החמה מראש האילנות נסתלקה.
באו ונצא לקראת שבת המלכה.
הנה היא יורדת הקדושה הברוכה.
ועמה מלאכים צבא שלום ומנוחה:
באי באי המלכה.
באי באי הכלה.
שלום עליכם מלאכי השלום:
קבלנו פגי שבת ברננה ותפלה.
הביתה נשובה בלב מלא גילה.
שם צרוף השלחן הגרות יאירו.
כל פנות הבית ירחו יזהירו:
שבת שלום וברכה.
שבת שלום ומנוחה.
באכם לשלום מלאכי השלום:
שבי וכה עמנו ובזיוף נא אורי
לילה ניום אחר מעברי.
ואנחנו נכבדך בבגדי חמודות.
בזמירות ותפלות ובשש סעדות:
ובמנוחה שלמה.
ובמנוחה נעמה.
ברכנו לשלום מלאכי השלום:

GREETING TO QUEEN SABBATH

The sun o'er the treetops no longer is seen;
Come, let us go forth and greet Sabbath the Queen.
Behold her descending, the holy and blest,
And with her the angels of peace and of rest.

 Welcome, welcome, queen and bride,

 Welcome, welcome, queen and bride.

Peace be unto you, angels of peace.

The Sabbath is greeted with song and with praise,
We go slowly homewards, our hearts full of grace.
The table is spread there, the candles give light,
Every nook in the house is shining and bright.

 Sabbath is peace and rest.

 Sabbath is peaceful and blest.

Enter in peace, ye angels of peace.

O pure one, be with us and light with thy ray
The night and the day; then pass on thy way.
And we do thee honor with garments most fine,
With songs and with prayer and with three feasts
 with wine,

 And sweetness of peace,

 And perfect peace.

Bless us with peace, ye angels of peace.

הַחֲמָה מֵרֹאשׁ הָאֵילָנוֹת נִסְתַּלְקָה.
בָּאוּ וְגִלְיָה אֶת־שֵׁבֶת הַמִּלְכָּה.
צִאתָהּ לְשָׁלוֹם הַקְדוּשָׁה הַזֹּכָה.
דְּעִי שָׁשֶׁת יָמִים אֶל־שׁוּבָהּ נִחְכָּה:
כֵּן לְשֵׁבֶת הַבָּאָה.
כֵּן לְשֵׁבֶת הַבָּאָה.
צִאתְכֶם לְשָׁלוֹם מִלְּאֲכֵי הַשָּׁלוֹם:

The sun in the treetops no longer is seen,
Come forth and let us speed Sabbath the Queen.
Go forth in peace, holy and pure,
Know that for six days we await you, secure
 Until the coming Sabbath,
 Until the coming Sabbath,
Go forth in peace, ye angels of peace.

THE KINGDOM OF GOD

A VISION OF GOD'S KINGDOM

ישעיה ב': ב'-ד'

וְהָיָה בְּאַחֲרֵית הַיָּמִים נִכּוֹן יְהוָה הַר בֵּית-יְיָ בְּרֹאשׁ
הַהָרִים וְנִשָּׂא מִגְבְּעוֹת וְנִהְרֹוּ אֵלָיו כָּל-הַגּוֹיִם: וְהָלְכוּ עַמִּים
רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלֶה אֶל-הַר יְיָ אֶל-בֵּית אֱלֹהֵי יִצְחָק.
וַיּוֹרְנוּ מִדְרָכָיו וְנִלְכָּה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדָבָר יְיָ מִירוּשָׁלָּיִם: וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים.
וְכָתַתוּ חֻבּוֹתָם לְאַתִּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֵרוֹת. לֹא יִשָּׂא
גּוֹי אֶל-גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה:

THE NATIONS SUMMONED TO ACKNOWLEDGE GOD

אוֹדֶה בְּעַמִּים אֲדֹנָי.

אֲמַרְהָ בְּלִאמִים:

כִּי-גָדוֹל עַד-שָׁמַיִם חֲסֶדְךָ.

וְעַד-שָׁחֲקִים אֲמַתְךָ:¹

1. תהלים נ"ז: י'-יא.

THE KINGDOM OF GOD

A VISION OF GOD'S KINGDOM

Isaiah 2:2-4

And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established, towering over the mountains and lifted above the hills, and all nations will stream to it. And many peoples will come and say: 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that He may teach us of His ways and we may walk in His paths.' For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And He shall judge between the nations and shall decide for many peoples; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

THE NATIONS SUMMONED TO ACKNOWLEDGE GOD

I will give thanks to Thee, O Lord, among the peoples;
I will sing praises to Thee among the nations.

For Thy kindness is great, reaching to the heavens,
And Thy faithfulness to the skies.¹

1. Psalm 57:10-11.

לִדְעַת בְּאֶרֶץ יִרְכָּה.

בְּכָל-גּוֹיִם יִשְׁוּעָתָהּ²:

יִזְכְּרוּ וַיָּשָׁבוּ אֶל-יְיָ כָּל-אֶפְסֵי-אֶרֶץ.

וַיִּשְׁתַּחֲווּ לְפָנָיִךְ כָּל-מְשַׁפְּחוֹת גּוֹיִם:

יָבֹאוּ וַיִּגִּידוּ צְדָקָתוֹ.

לְעַם נוֹלָד כִּי עָשָׂה³:

כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ.

יָבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנָיִךְ אֲדֹנָי.

וַיִּכְבְּדוּ לְשִׁמְךָ⁴:

הוֹדִיעַ יְיָ יִשְׁוּעָתוֹ.

לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ⁵:

מִשָּׁל בְּגִבּוֹרָתוֹ עוֹלָם.

עֵינָיו בַּגּוֹיִם תִּצְפִּינָה.

הַסּוֹרְרִים אֶל-יָרוּמוֹ לָמוּ. סֵלָה⁶:

יִירָאוּ מִיְיָ כָּל-הָאָרֶץ.

מִמָּגֶנּוּ יִגְּדוּ כָּל-יֹשְׁבֵי תֵבֶל:

כִּי הוּא אָמַר וַיִּהְיֶה.

הוּא צָנָה וַיַּעֲמֵד:

2. תהלים ס"ז: ג'.

4. תהלים פ"ז: ט'.

6. תהלים ס"ז: ז'.

3. תהלים כ"ב: כ"ח, ל"ב.

5. תהלים צ"ח: ב'.

That Thy way may be known upon earth,
Thy salvation among all nations.²

From all the ends of the earth men shall remember to
turn to the Lord;
And all the families of the nations shall worship
before Thee.

They shall come and declare Thy right dealings,
To a people that shall be born, that Thou hast so done.³

All nations whom Thou has made shall come and
worship before Thee, O Lord;
And they shall glorify Thy name.⁴

The Lord has made known His triumph;
He has let the nations see His victory.⁵

He rules by His might for ever;
His eyes keep watch upon the nations;
Let not the rebellious exalt themselves.⁶

Let all the earth revere the Lord;
Let all the inhabitants of the world stand in awe of Him.

For He but spoke, and it came into being;
He but commanded, and it stood forth.

2. Psalm 67:3.

4. Psalm 86:9.

6. Psalm 66:7.

3. Psalm 22:28, 32.

5. Psalm 98:2.

יְיָ הַפִּיר עֲצַת־גּוֹיִם.

הִנֵּיא מַחְשְׁבוֹת עַמִּים:

עֲצַת יְיָ לְעוֹלָם תַּעֲמֹד.

מַחְשְׁבוֹת לְבוֹ לְדֹר וְדֹר:⁷

לָמָּה רָגָשׁוּ גּוֹיִם.

וּלְאֲמִים יִהְיוּ־רִיק:

יִתְצָבוּ מַלְכֵי אֶרֶץ.

וְרוֹזְנִים נוֹסְדוּ יָחַד.

עַל־יְיָ וְעַל־מְשִׁיחוֹ:

בְּנִתְקָה אֶת־מוֹסְרוֹתֵימוֹ.

וּנְשָׁלִיכָה מִמֶּנּוּ עֲבֹתֵימוֹ:

וְעָתָה מְלָכִים הַשְׁכִּילוּ.

הַנֹּסְרוּ שְׁפָטֵי אֶרֶץ:

עֲבָדוּ אֶת־יְיָ בִּירְאָה.

וְגִילוּ בְרַעְדָּה:⁸

בִּרְכוּ עַמִּים אֱלֹהֵינוּ.

וְהַשְׁמִיעוּ קוֹל תְּהִלָּתוֹ:⁹

8. תהלים ב': א'-ג', י'-יא.

7. תהלים ל"ג: ח'-יא.

9. תהלים ס"ו: ח'.

The Lord annuls the counsel of the nations;
He frustrates the designs of the peoples.

But the counsel of the Lord stands for ever,
The designs of His heart for all generations.⁷

Why are the nations in an uproar?
And why do the peoples make vain plots?

The kings of the earth stand up,
And the rulers take counsel together,
Against the Lord, and against His anointed.

'Let us break their bands asunder,
And cast away their cords from us.'

Now, therefore, O ye kings, be wise;
Be admonished, ye rulers of the earth.

Serve the Lord with reverence,
And rejoice with awe.⁸

Bless our God, ye peoples,
And sound His praise abroad.⁹

7. Psalm 33:8-11.

9. Psalm 66:8.

8. Psalm 2:1-3, 10-11.

וְיִי לְעוֹלָם יֵשֶׁב.

כּוֹנֵן לַמִּשְׁפָּט בְּסָאוֹ:

וְהוּא יִשְׁפֹּט תָּבֵל בְּצֶדֶק.

יִדְּיוֹ לְאַמִּים בְּמִישָׁרִים: ¹⁰

THAT GOD MANIFEST HIS SOVEREIGNTY

הוֹדַע ייִ יְשׁוּעָתְךָ לְעֵינֵי הַגּוֹיִם. גִּלָּה צְדָקָתְךָ לְכָל-אַפְסֵי
הָאָרֶץ:

תֵּן אֱהָבָתְךָ עַל-כָּל-מַעֲשֶׂיךָ. וַיִּרְאָתְךָ עַל-כָּל-מָה
שֶׁבָרָאתָ. וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים:

וַיַּעֲשׂוּ כָל־אֲגָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבֵּב שָׁלֵם:

יִדַּע כָּל-פָּעוּל כִּי אַתָּה פֹּעֵלָתוֹ. וַיִּבִּין כָּל-יִצְוֹר כִּי אַתָּה
יִצְרָתוֹ:

הַנָּשָׂא שׁוֹפֵט הָאָרֶץ. יִדְעוּ גוֹיִם אָנוּשׁ הַמָּה:

קוֹמָה ייִ נִשְׂא יְדָךְ. בִּל יוֹסִיף בֶּן-אָדָם לַעֲרֹץ:

The Lord is enthroned for ever;
He has established His throne for judgment.

And He will judge the world in righteousness;
He will pass sentence on the peoples with equity.¹⁰

THAT GOD MANIFEST HIS SOVEREIGNTY

Make known Thy salvation, O Lord, in the eyes of the nations; reveal Thy justice to the ends of the earth.

Bestow Thy love on all Thy works, and impose Thine awe on all that Thou hast created, that all creatures may worship Thee.

Let them all form one united mankind to do Thy will wholeheartedly.

Let all creatures know that Thou didst create them, and let all who are formed understand that Thou didst form them.

Lift up Thyself, Thou Judge of the earth, let the nations know they are but men.

Arise, O Lord, lift up Thy hand, that man who is of the earth may terrorize no more.

10. Psalm 9:8-9.

היה משגב לדך. משגב לעתות בצרה:

תקפץ עולתה פיה. וכל־הרשעה כלה כעשן תכלה.

כי תעביר ממשלת ודון מן הארץ:

מן תקנה לדורשיה. ופתחון פה למיחלים לך:

יראו צדיקים וישמחו. וישרים יעלו. וחסידים ברנה

יגילו:

אשרי איש שלא ישכחך ובן־אדם יתאמץ־בך:

כי דורשיך לעולם לא יפשלו. ולא יכלמו לנצח כל־

החוסים בך:

אלהינו שבשמים. יחד שמך. וקיים מלכותך תמיד.

ומלוך עלינו לעולם ועד: יראו עינינו וישמח לבנו ותגל

נפשנו בישועתך באמת. באמר לציון מלך אלהיך: יי מלך.

יי מלך. יי מלך לעולם ועד: כי המלכות שלך היא

ויעולמי־עד תמלך בכבוד. כי אין לנו מלך אלא אתה:

Be Thou a high tower for the oppressed, a high tower in times of trouble.

Let iniquity close its mouth, and all wickedness be wholly consumed like smoke, for Thou makest the dominion of arrogance to pass away from the earth.

Give hope to them that seek Thee, and confidence to them that wait for Thee.

Let the righteous see and rejoice, and the upright be glad, and the pious exult in song.

Happy is the man who forgets Thee not; the man who strengthens himself in Thee.

For they that seek Thee shall never stumble, neither shall they ever be put to shame who take refuge in Thee.

Our God, who art in heaven, assert Thy unity, and establish Thy Kingdom forever, and reign over us eternally. May our eyes behold Thy sure salvation, and our hearts rejoice and our souls be glad in it, when Zion shall be told: 'Thy God reigns.' The Lord reigns; the Lord has reigned; The Lord will reign forever and ever. For the kingdom is Thine and to all eternity Thou wilt reign in glory; we have no other king but Thee.

THAT MEN RECOGNIZE GOD'S SOVEREIGNTY

וַיֵּאָתִיו כָּל לְעַבְדָּךָ.

וַיְבָרְכוּ שֵׁם כְּבוֹדָךָ.

וַיַּגִּידוּ בְּאֵיִם צִדְקָךָ:

וַיִּדְרְשׁוּךָ עַמִּים לֹא־יִדְעוּךָ.

וַיִּתְּלֶלְךָ כָּל־אַפְסֵי אֲרֶץ.

וַיֹּאמְרוּ תָמִיד יִגְדַּל יְיָ:

וַיִּטּוּ שִׁכְם אֶחָד לְעַבְדָּךָ.

וַיִּרְאוּךָ מִבְּקָשֵׁי פָנֶיךָ.

וַיִּכְירוּ כָח מַלְכוּתָךָ:

וַיִּלְמְדוּ תוֹעִים בִּינָה.

וַיִּמְלְלוּ אֶת־גְּבוּרַתָּךָ.

וַיִּנְשְׂאוּךָ לְכָל לְרֹאשׁ.

וַיִּסְלְדוּ בְּחִילָה לְפָנֶיךָ.

וַיַּעֲטְרוּךָ נֹזֶר תְּפֹאֶרֶת:

וַיִּפְצְחוּ הָרִים רִנָּה.

וַיִּצְהֲלוּ אֵיִם בְּמַלְכָּךָ.

וַיִּקְבְּלוּ מַלְכוּתָךָ עָלֵיהֶם.

וַיְרוּמְמוּךָ בְּקָהֶל עָם.

וַיִּשְׁמְעוּ רְחוּקִים וַיָּבֹאוּ.

וַיִּתְּנוּ לָּךְ כֶּתֶר מְלֻכָּה:

THAT MEN RECOGNIZE GOD'S SOVEREIGNTY

All shall come to serve Thee,
To bless Thy glorious name;
On every shore the wide world o'er
Thy justice to proclaim.

And nations that knew Thee not
Shall seek to know Thee well;
Yea, all their days they'll sing Thy praise
And of Thy greatness tell.

Shoulder to shoulder they serve,
All that would follow Thee;
They acknowledge with awe the holy law
Of Thy kingdom's majesty.

Those astray they will teach
The power of Thy salvation.
To Thee, great King, they will humbly bring
A crown of adoration.

The hills and the isles shall sing,
When Thou dost assert Thy sway,
When far and nigh the nations vie
To glorify Thy way;
Behold, they throng to extol Thee in song
And crown Thee King for aye.

ISRAEL'S WARNING TO THE NATIONS

Suggested by Psalm 2.

The ungodly nations are seething, plotting one against the other.

They write solemn treaties which they do not mean to honor.

They pledge their word, which they know they will not keep.

They find specious pretexts to wage war upon un-offending peoples.

In their arrogance and rapacity, they cast off all restraint of law and all bonds of duty.

In their fury, they sweep on from victory to victory.
But Thou, O God, dost mock at their triumphal rejoicings.

So inflated are they with the pride of power that they sense not the inexorable doom which awaits them.

Thou dost scatter all their accumulated spoils.

Thou dost frustrate their most cleverly devised plans.
Through their very arrogance Thou dost accomplish their ruin.

In the vicissitudes of Israel's life we glimpse Thy purpose with the nations.

We behold how peoples, risen to the zenith of power and grandeur, have collapsed from the inner rottenness of strife and disloyalty.

May the nations heed the warnings of Thy prophets to those who defied Thy will.

May they learn from the bitter fate of all Thy foes that Thy retribution will not be stayed, that Thy judgment will be done.

May the career of Israel waken the conscience of the nations to an awareness of Thy law of righteousness and peace.

THE DOOM OF GODLESS NATIONS

Suggested by Psalm 9

How manifest is Thy sovereignty, O God, in the doom that befalls the ungodly nations!

Empires of might have fallen; their violence has brought retribution.

They were sunk in the pit they had dug; in the net they had set, their feet were snared.

The proud kingdoms of old which ravaged Israel's land and worked their cruel will on its people died with the death of their warriors.

Israel's oppressors have fallen into oblivion, but Israel lives on to testify that Thou dost ever heed the cry of the weak.

For Thou, O Lord, dost rule the world. Thou rememberest the oppressed and fulfillest the hopes of the downtrodden.

Thou settest the course of events and redeemest from futility the struggles and the sacrifices of the nameless multitudes.

O Eternal, let the nations discern Thy retribution. Let them desist from terror and bloodshed.

Teach them that violence does not avail, that presumption destroys nations.

Let them beware of playing the god; let them know that they are but men; fill their hearts with dread of wrongdoing.

Imbue them with the love of the right and with the yearning to walk humbly with Thee.

Then will all peoples sing songs of thanksgiving for the new spirit of peace and love which will prevail on earth.

THE ALLURE OF FALSE GODS

Suggested by Psalm 16

O Lord, give us the strength to withstand the glitter and allure of false gods, to resist the worship of ambition, power, pleasure and wealth.

For all these idols dazzle us with their brightness and blind us to their falsehood.

They wheedle us into sacrificing to them what we hold most dear — the serenity of our souls, the peace of our kindred, the confidence of our friends.

For pleasures as deceitful as the mirage in the desert, these idols exact their toll of human life.

Their priests flatter and cajole the people with promised glories, only the more easily to exploit and destroy them.

To fan fires of hate among nations, their minions unfurl flags and beat drums that make the pulse leap.

Thus men lose their sense of good and evil, of right and wrong.

Thus they become blind to their own well-being and unable to discern the abyss that lies before them, until they are plunged to their death.

But Thou, O God, whose ways are inscrutable, dost reveal Thy abiding love in the voice of conscience which we seek in vain to stifle.

Though Thy law appear difficult and exacting, by it alone can men achieve peace and happiness and gain the strength and courage to combat evil.

May we strive to be ever mindful of Thee and Thy law, lest we succumb to temptation.

Keep us steadfast in Thy way; let not delusive goals tempt us into paths that end in failure.

Then will we feel secure and rejoice in Thy salvation.

GOD THE STRENGTH OF THE NATION

Suggested by Psalm 21

Thou dost bless, O God, the people that chooses as its rulers just and upright men.

With life abundant dost Thou bless that nation.

Those who rule in accordance with Thy will suffer not the strong to oppress the weak, nor the cunning to exploit the simple.

They are not corrupted by prospect of gain nor intimidated by threats of harm, in their guardianship of the people.

They take heed that the wage-earner shall enjoy the fruit of his toil, and that none who has the strength to work shall need to waste it in idleness.

They guard the health of the multitude, that none shall suffer from neglect and privation.

They provide for the widow and the orphan, the sick and the aged; they suffer no human being to be cast aside as without worth.

They bring the light of knowledge to those who yearn for it, and the charm of art and music to those who respond to it.

They keep the nation at peace, and seek to bind all peoples in the bond of fellowship.

They foster free utterance of thought, that men may proclaim without fear whatever of truth Thou makest known to them.

They uphold the free exercise of worship, that whatever men held sacred may strengthen the nation's allegiance to Thee.

Happy is the nation that in wisdom gives power to those who trust in Thy justice and love.

It abides secure, untroubled by fear of enemies without or traitors within.

It dwells in safety behind the walls of unity, protected by the ramparts of loyalty.

Such a nation can withstand the onslaught of the godless; such a people will ever exult in Thee, the source of its strength.

CALL TO REJOICE IN GOD'S RIGHTEOUSNESS

Suggested by Psalm 33

O sing of God, rejoice in Him, for He is the source of goodness; from Him flow all kindness and mercy.

He so fashioned the universe and so formed mankind that righteousness may flourish and freedom prevail.

Though evil abound and cruelty darken the lives of men, justice will finally triumph and love dawn on the world.

No vain thought is this, nor idle dream, for God is the very heart of life.

God is the very nature of nature and the humanity of man, calling forth order out of chaos and justice out of conflict.

Only when men obey God's laws for nature, do they reap its blessings; only when they obey His laws for man, do they know peace and security.

The purposes of tyrants are foiled, their dreams of conquest frustrated, their hopes of power shattered.

The wars they wage destroy them, their conquered lands rise up against them, their palaces built with the blood and sweat of slaves are demolished.

Blessed art thou, O Israel, for God has taught thee to discern Him in the turmoil of human living.

So may all peoples be blessed and learn to behold God in the slow but certain rising of universal reason and brotherhood.

O speed the day when all men will know Thee.

Though that day be distant, it will surely come; though men still grope in darkness, they will yet find Thee.

THAT THE WICKED BE OVERTHROWN

Suggested by Psalms 10 and 94

O Lord, Thou God of justice, who art sanctified through righteousness, make Thy presence manifest in the world.

Arise in Thy majesty, O our King, and let the haughty shrivel up before Thine indignation.

How long, O God, shall the wicked, the many evil-doers, exult?

They bluster insolently, they lord it arrogantly, they flout Thy will.

They afflict Thy people, O Lord; they crush the spirit of the unoffending multitudes.

They torment those who fall into their clutches; they slay without mercy the weak and the defenceless.

They are blind to Thy judgments, and hold Thy law in derision.

They say: 'We shall not fail, we can never come to grief.'

Their talk is all of perjury, deceit and oppression, of mischief and iniquity.

They sit in hiding, conspiring in secret; they plan to betray the innocent; they lie in ambush for the helpless.

Like wild beasts they await their prey in their lairs, to catch the poor in their dragnet.

They debase themselves, they crawl like snakes to snatch the helpless and hold them in their coils.

Rise up, O Lord, let Thine enemies be scattered; let them that hate Thee flee before Thee.

As smoke is driven away, so let them be driven back;
as wax melts before fire, so let them melt away before
Thy wrath.

Give us courage to champion the right, though many and
powerful be its foes.

Only Thy help, O Lord, can give us the strength to
combat wrong.

With Thine aid can we do valiantly; only by faith in Thee
can we prevail.

Though evil men assail us, we shall not fear.

Thou art the fortress of our life, whom shall we dread?

The vision of Thy goodness makes us bold; it portends
the triumph of Thy love,

When men shall banish all hatred from their hearts, and
unite in establishing Thy kingdom on earth.

GOD, MAN AND UNIVERSE

MAN'S LIFE MEANINGLESS WITHOUT GOD

נִכּוֹן כְּסֶאֱדָה מֵאֲזֹ.

מֵעוֹלָם אֶתָּה:¹

בְּטָרֶם הָרִים יִלְדוּ.

וְתַחֲלִיל אֶרֶץ וְתַבֵּל.

וּמֵעוֹלָם עַד-עוֹלָם אֶתָּה אֵד:

כִּי אֵלֶּךָ שָׁנִים בְּעֵינֶיךָ.

כִּיּוֹם אֶתְמוּל כִּי יַעֲבֹר.

וְאֲשִׁמּוּרָה בְּלִילָה:²

לְפָנִים הָאֶרֶץ יִסְדֶּה.

וּמַעֲשֵׂה יְדִיד שָׁמַיִם:

הִמָּה יֵאבְדוּ וְאַתָּה תַעֲמֹד.

וְכֻלָּם כְּבָגָד יִבְלוּ.

כְּלָבוֹשׁ תַחֲלִיפָם וַיִּחַלְפוּ:

וְאַתָּה הוּא.

וּשְׁנוֹתֶיךָ לֹא יִתָּמוּ:³

2. תהלים צ': ב'-ד'.

1. תהלים צ"ג: ב'.

3. תהלים ק"ב: כ"ו-כ"ח.

GOD, MAN AND THE UNIVERSE

MAN'S LIFE MEANINGLESS WITHOUT GOD

Thy throne stands firm from of old;
Thou hast been from everlasting.¹

Before the mountains were born,
Or ever Thou didst bring forth the earth and the
world,
Even from everlasting to everlasting, Thou art God.

For a thousand years in Thy sight
Are but as yesterday when it is past,
And as a watch in the night.²

Of old Thou didst lay the foundation of the earth;
And the heavens are the work of Thy hands.

They may perish, but Thou wilt endure;
Yea, all of them may wear out like a garment;
Thou mayest change them like raiment, and they will
change;

But Thou art ever the same,
And Thy years shall have no end.³

1. Psalm 93:2.

2. Psalm 90:2-4.

3. Psalm 102:26-28.

אָנוֹשׁ כְּחָצִיר יָמָיו.

כְּצִיץ הַשָּׂדֶה בֶּן יָצִיץ:

כִּי רוּחַ עֲבָרָה־בוֹ וְאֵינָנוּ.

וְלֹא־יִכְרְנוּ עוֹד מְקוֹמוֹ:⁴

יָמֵי־שְׁנוֹתֵינוּ בָּהֶם שְׂבָעִים שָׁנָה.

וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה.

וְרָהֲבָם עָמַל וְאָוֶן.

כִּי גֹז חַיִּשׁ וְנִעְפָּה:⁵

אֶדְ-בְּצֻלָּם יִתְהַלֵּךְ־אִישׁ

אֶדְ-הַכֵּל יִהְיֶינָם.

יִצְבֹּר וְלֹא־יִדַּע מִי־אֶסְפָּם:⁶

הַבֹּטְחִים עַל־חֵילָם.

וּבָרַב עֲשָׂרָם יִתְהַלְלוּ:

קֶרֶבָם בְּתִימוֹ לְעוֹלָם.

מִשְׁכָּנוֹתָם לְדוֹר וָדָר.

קִרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת:⁷

מִי גִבֹּר יִחְיֶה וְלֹא יִרְאֶה־מָוֶת.

יִמְלֹט נַפְשׁוֹ מִיַּד־שָׂאוֹל סָלָה:⁸

וְחִסְדֹּךָ יְיָ מֵעוֹלָם וְעַד־עוֹלָם עַל־יִרְאָיו.

וְצִדְקָתוֹ לְבָנֵי בָנִים:⁹

4. תהלים ק"ג: ט"ז-ט"ו.

6. תהלים ל"ט: ז'.

8. תהלים פ"ט: ט"ט.

6. תהלים צ"ז: י'.

7. תהלים ט"ט: ז', י"ב.

9. תהלים ק"ג: יז.

As for man, his days are as grass;
As a flower of the field, so does he bloom.

For a wind passes over it, and it is gone;
And its place never sees it again.⁴

The length of our life is seventy years,
Perchance through strength eighty years,
Yet is their span but travail and vanity,
For it is quickly cut off, and we pass away.⁵

Surely man walks as a mere semblance;
Surely for vanity men are in turmoil,
Heaping up riches, and not knowing who shall
gather them.⁶

As for them that trust in their wealth,
And boast of their great riches,

Their inward thought is that their houses shall
stand for ever,
Their homes from generation to generation;
They call their lands after their own names.⁷

What man can live and not see death,
Can deliver his soul from the power of the grave?⁸

But the lovingkindness of the Lord is from age to age
toward those who revere Him,
And His goodness to their children's children.⁹

4. Psalm 103:15-16.

6. Psalm 39:7.

8. Psalm 89:49

5. Psalm 90:10

7. Psalm 49:7, 12.

9. Psalm 103:17.

GOD OUR REFUGE

טַעֲמוּ וּרְאוּ כִי־טוֹב יְיָ.

אֲשֶׁר־יִחְסֶה־בּוֹ:¹

חִזְקוּ וַיֹּאמֶץ לְבַבְכֶּם.

כָּל־הַמִּיחָלִים לִי:²

אֶף לְאֱלֹהִים דָּמִי נִפְשִׁי.

כִּי מִמֶּנּוּ תִקְנֹתִי:

בְּטָחוּ בּוֹ בְּכָל־עֵת עָם.

שָׁפְכוּ לִפְנֵיו לְבַבְכֶּם.

אֱלֹהִים מִחְסֵה־לָּנוּ סֵלָה:³

אֵל הֵים לָנוּ מִחְסֵה וְעֹז.

עֲזָרָה בְּצָרוֹת נִמְצָא מָאֵד:

עַל־כֵּן לֹא־נִירָא בְּהָמִיר אֶרֶץ.

וּבְמוֹט הָרִים בְּלֵב יָמִים:

יִהְיֶמוּ יִחְמְרוּ מִיָּמִיו.

יִרְעֲשׂוּ הָרִים בְּגִאֲוֹתוֹ סֵלָה:⁴

לָכֵן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי.

אֶף־בְּשָׂרִי יִשְׁכֵּן לִבְטַח:⁵

2. תהלים לא: כ"ה.

4. תהלים מז: ב'-ד'.

1. תהלים ל"ד: ט'.

3. תהלים ס"ב: ו', ט'.

5. תהלים ט"ז: ט'.

GOD OUR REFUGE

O test and see how good is the Lord;
Happy is the man who takes shelter with Him.¹

Be strong, and let your heart take courage,
All ye that wait for the Lord.²

Only for God wait thou in stillness, my soul,
For from Him comes my hope.

Trust in Him at all times, ye people;
Pour out your heart before Him;
God is our shelter.³

God is our shelter and strength,
A very present help in trouble.

Therefore will we not fear, though the earth change,
Though the mountains fall into the heart of the sea;
Though its waters roar and foam,
Though the mountains quake at its uproar.⁴

Therefore my heart is glad, and my soul rejoices;
My flesh also dwells in safety.⁵

1. Psalm 34:9.

3. Psalm 62:6, 9.

5. Psalm 16:9.

2. Psalm 31:25.

4. Psalm 46:2-4.

בְּשָׁלוֹם יִחַדּוּ אֶשְׁכְּבָה וְאִשָּׁן.
כִּי־אַתָּה יי לְבָדָד לְבָטָח תּוֹשִׁיבָנִי:⁶

דָּרָשְׁתִּי אֶת־יי וְעָנֵנִי.
וּמְכַל־מְגוּרוֹתַי הִצִּילָנִי:⁷

דָּבָקָה נִפְשִׁי אֶחָרִיד.
בִּי תִמְכָּה יְמִינָךְ:⁸

כִּי־אַתָּה תֹּאִיר גְּרִי.
יי אֱלֹהֵי יְגִיָּה חָשָׁכִי:⁹

טוֹב לְחִסּוֹת בְּיי.
מִבְּטָח בְּאָדָם:

טוֹב לְחִסּוֹת בְּיי.
מִבְּטָח בְּנֹדִיבִים:¹⁰

אֶל־תִּבְטָחוּ בְּנֹדִיבִים.
בְּכֵן־אָדָם שְׁאִין לוֹ תְּשׁוּעָה:

תִּצַּא רוּחוֹ יָשֵׁב לְאֲדָמָתוֹ.
בְּיוֹם הַהוּא אֲבָדוּ עֲשֹׁתָנֹתָיו:

7. תהלים ל"ד: ה'.

9. תהלים יח, כ"ט.

6. תהלים ד': ט'.

8. תהלים ס"ג: ט'.

10. תהלים קי"ח: ח'–ט'.

In peace will I lay me down and sleep,
For Thou, Lord, makest me to dwell alone in safety.⁶

I sought the Lord, and He answered me,
And delivered me from all my fears.⁷

My soul cleaves to Thee;
Thy right hand holds me fast.⁸

For Thou dost light my lamp;
The Lord my God lightens my darkness.⁹

It is better to take shelter with the Lord
Than to put faith in men.

It is better to take shelter with the Lord
Than to put faith in princes.¹⁰

Put not your trust in princes,
Nor in mere man, in whom is no help.

When his breath leaves him, he returns to his
earth;
In that very day his thoughts perish.

6. Psalm 4:9.

8. Psalm 63:9.

10. Psalm 118:8-9.

7. Psalm 34:5.

9. Psalm 18:29.

אֲשֶׁרִי שָׁאֵל יַעֲקֹב בְּעֶזְרוֹ.

שִׁבְרוּ עַל־יְיָ אֱלֹהֵינוּ:

עֲשֵׂה שָׁמַיִם וָאָרֶץ.

אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם.

הַשֹּׁמֵר אֶמֶת לְעוֹלָם: ¹¹

כִּי־הָיִיתָ עֶזְרָתָהּ לִי.

וּבָצַל כְּנָפֶיךָ אֲרִנָּה: ¹²

יְיָ צְבָאוֹת.

אֲשֶׁרִי אָדָם בְּטַח בָּךְ: ¹³

GOD'S JUSTICE AND MERCY

חֶסֶד וּמִשְׁפָּט אֲשִׁירָה.

לְךָ יְיָ אֲזַמְּרָה: ¹

צֶדֶק וּמִשְׁפָּט מְכוֹן כְּסִאֲךָ.

חֶסֶד וְאֶמֶת יִקְדָּמוּ פָנֶיךָ: ²

חֶסֶד וְאֶמֶת נִפְגָּשׁוּ.

צֶדֶק וְשָׁלוֹם נִשְׁקִיו:

אֶמֶת מֵאֲרֶץ תִּצְמַח.

וְצֶדֶק מִשָּׁמַיִם נִשְׁקֶה: ³

13. תהלים פ"ד: י"ג.

12. תהלים ס"ג: ח'.

11. תהלים קמ"ו: ג'-ו'.

3. תהלים פ"ה: י"א-י"ב.

2. תהלים פ"ט: ט"ו.

1. תהלים ק"א: א'.

But happy is he whose help is the God of Jacob,
Whose hope is in the Lord his God,

The Creator of heaven and earth,
The sea, and all that is therein,
Who keeps faith for ever.¹¹

Thou hast been my help,
And in the shadow of Thy wings do I rejoice.¹²

O Lord of hosts,
Happy is the man who trusts in Thee.¹³

GOD'S JUSTICE AND MERCY

I will sing of mercy and justice;
To Thee, O Lord, will I sing praises.¹

Righteousness and justice are the foundation of Thy
throne;
Mercy and truth go before Thee.²

Mercy and truth have met together;
Righteousness and peace have kissed each other.

Truth springs out of the earth;
And righteousness has looked down from heaven.³

11. Psalm 146:3-6.

12. Psalm 63:8.

13. Psalm 84:13.

1. Psalm 101:1.

2. Psalm 89:15.

3. Psalm 85:11-21

טוב יי לכל.

ורחמיו על-כל-מעשיו:

פותר את-ידי.

ומשביע לכל-חי רצון:

סומך יי לכל-הנפלים.

וזקף לכל-הכפופים:⁴

עשה משפט לעשוקים.

נתן לחם לרעבים.

יי מתיר אסורים:

יי פקח עורים.

יי זקף כפופים.

יי אהב צדיקים:⁵

עשה צדקות יי.

ומשפטים לכל-עשוקים:⁶

לשמע אנקת אסיר.

לפתח בגי תמותה:⁷

הרופא לשכורי לב.

ומחפש לעצבותם:⁸

5. תהלים קט"ו: ו'-ח'.

7. תהלים ק"ב: כ"א.

4. תהלים קמ"ה: ט', ט"ז, י"ד.

6. תהלים ק"ג: ו'.

8. תהלים קט"ז: ג'.

The Lord is good to all,
And His tender mercies are over all His works.

Thou openest Thy hand,
And satisfiest the want of every living thing.

The Lord upholds all that fall,
And raises up all those that are bowed down.⁴

He executes justice for the oppressed;
He gives bread to the hungry.
The Lord looses the bound.

The Lord gives sight to the blind;
The Lord raises those who are bowed down;
The Lord loves the righteous.⁵

The Lord executes righteousness
And justice for all that are oppressed,⁶

To hear the groaning of the prisoner,
To set free those doomed to death.⁷

Thou healest the broken-hearted,
And bindest up their wounds.⁸

4. Psalm 145:9, 16, 14.

6. Psalm 103:6.

8. Psalm 147:3.

5. Psalm 146:7-8.

7. Psalm 102:21

תֵּאֲנוֹת עֲנוּיִם שְׁמַעְתָּ יי.

תִּכְיֶז לְבָבָהּ תִּקְשִׁיב אֲזַנָּהּ:

לְשַׁפֵּט יְתוֹם וְדָד.

בְּלִי-יוֹסִיף עוֹד לַעֲרֹץ אֲנוּשׁ מִן-הָאָרֶץ: 9

מִשָּׁד עֲנוּיִם מֵאֲנָקַת אֲבִיוֹנִים

עָתָה אָקוּם יֹאמֶר יי.

אֲשִׁית בְּיָשַׁע יִפְיחַ לוֹ: 10

כִּי לֹא לִנְצַח יִשְׁכַּח אֲבִיוֹן

תִּקְנֶת עֲנוּיִם תֵּאבֹד לָעַד: 11

רְאוּ עֲנוּיִם יִשְׁמְחוּ.

דְּרָשִׁי אֱלֹהִים וַיַּחֲי לְבַבְכֶּם: 12

וְנִפְשִׁי תְגִיל בְּיִי.

תִּשְׁיֵשׁ בִּישׁוּעָתוֹ:

כָּל עֲצָמוֹתַי תֵּאמְרָנָה יי מִי כְמוֹדִי.

מִצִּיל עֲנִי מִחֻזֶּק מִמֶּנּוּ.

וְעֲנִי וְאֲבִיוֹן מִנּוֹלוֹ: 13

יי בְּהִשְׁמִים תִּסְדֶּדֶה.

אֲמוֹנָתְךָ עַד-שְׁחָקִים:

10. תהלים י"ב: ו'.

12. תהלים ס"ט: ל"ג.

9. תהלים י': יז-יח.

11. תהלים ס': י"ט.

13. תהלים ל"ה: י'.

Lord, Thou hast heard the desire of the humble,
Thou settest Thy mind to it, Thou givest close heed,

To do justice to the fatherless and the oppressed,
That man who is of the earth may terrorize no
more.⁹

'Because of the oppression of the poor, the sighing of the
needy,

Now will I arise,' says the Lord;

'I will set him in safety at whom they mock.'¹⁰

For the needy shall not always be forgotten,
Nor the hope of the poor perish for ever.¹¹

The humble shall see it, and be glad;

Ye that seek after God, let your heart revive.¹²

My soul shall be joyful in the Lord;
It shall rejoice in His salvation.

All my bones shall say: 'Lord, who is like unto Thee,
Who deliverest the poor from the one that is too strong
for him,

Yea, the poor and the needy from the one that would
spoil him?'¹³

Thy lovingkindness, O Lord, is in the heavens;
Thy faithfulness reaches to the skies.

9. Psalm 10:17-18.

11. Psalm 9:19.

13. Psalm 35:10.

10. Psalm 12:6.

12. Psalm 69:33.

צִדְקָתְךָ כְּהֶרְרִי-אֵל.

מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה.

אָדָם וּבְהֶמָּה תוֹשִׁיעַ יְיָ:

מִה-יִקָּר חֲסִדְךָ אֱלֹהִים.

וּבְנֵי אָדָם בְּצֹל כְּנָפֶיךָ יַחֲסִיּוּ:

כִּי-עָמַד מְקוֹר חַיִּים.

בְּאוֹרְךָ נִרְאָה אוֹר: ¹⁴

GOD EVERYWHERE

תהלים קליט: א'-י"ח

יְיָ חֲקֹרְתָנִי וּתְדַע:

אֲתָה יִדְעַת שַׁבָּתִי וְקוֹמִי.

בְּנִתָּה לְרַעֲי מֶרְחוֹק:

אֶרְחִי וְרִבְעֵי זָרִית.

וְכָל-דֶּרֶךְ כִּי הִסְכַּנְתָּה:

כִּי אֵין מְלָה בְּלִשׁוֹנִי.

הֵן יְיָ יִדְעַת כָּלֶּה:

Thy righteousness is as the mighty mountains;
Thy judgments are as the great abyss;
Man and beast Thou savest, O Lord.

How precious is Thy lovingkindness, O God!
That men may take refuge in the shadow of Thy
wings.

For with Thee is the fountain of life;
Through Thy light do we see light.¹⁴

GOD EVERYWHERE

Psalm 139:1-18

O Lord, Thou hast searched me, and known me.

Thou knowest when I sit down and when I stand up;
Thou readest my thought from afar.

Thou measurest my going about and my lying down,
And art acquainted with all my ways.

For there is not a word on my tongue,
But, Lord, Thou knowest it all.

14. Psalm 36:6-8, 10.

אַחֲרֵי וְקִדְּם צִרְתָּנִי.

וְתִשֶׁת עָלַי כַּפָּכָה:

פְּלִיאָה דַּעַת מִמֶּנִּי.

וְשִׁנְיָה לֹא-אוֹכֵל לָהּ:

אָנָּה אֵלֶיךָ מְרוֹחֶק.

וְאָנָּה מִפְּנֵיךָ אֲבָרַח:

אִם-אֶסֶק שָׁמַיִם שָׁם אָתָּה.

וְאֶצִּיעָה שְׂאוֹל הַנֶּךְ:

אֶשָּׂא כִנְפֵי שָׁחַר.

אֶשְׁכְּנָה בְּאַחֲרֵית יָם:

גַּם-שָׁם יֵדְךָ תִּנְחָנִי.

וְתִאֲחֻזְנִי יְמִינְךָ:

וְאֵמַר אֶף-חֶשֶׁךְ יִשׁוּפְנִי.

וְלִילָה אֹר בְּעֵדְנִי:

גַּם-חֶשֶׁךְ לֹא-יִחְשִׁיךְ מִמֶּנִּי.

וְלִילָה כִּיּוֹם יֵאִיר.

כְּחֹשִׁיכָה כְּאוֹרָה:

Thou dost enfold me behind and before
And dost put Thy hand upon me.

Such knowledge is too wonderful for me,
Too high, I cannot attain it.

Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?

If I ascend into heaven, Thou art there;
If I make my bed in the nether-world, behold, Thou
art there.

If I take up the wings of the dawn,
And dwell in the farthest verge of the sea,

Even there would Thy hand lead me,
Thy right hand would hold me.

And if I say: 'Darkness will surely envelop me,
And the light about me will be night,'

Even the darkness is not too dark for Thee,
Yea, the night shines as the day;
Darkness and light are alike to Thee.

כִּי־אַתָּה קִנִּיתָ כְּלִי־יָדִי.

תִּסְכְּנִי בַּבֶּטֶן אָמִי:

אוֹדֶךָ עַל כִּי נִזְרַאת נַפְלִי־יָדִי.

נַפְלָאִים מַעֲשֶׂיךָ.

וְנִפְשִׁי יִדְעֶת מְאֹד:

לֹא־נִכְחַד עֲצָמִי מִמֶּךָ.

אֲשֶׁר עָשִׂיתִי בִּסְתֶר.

רָקַמְתִּי בְּתַחְתִּיּוֹת אֶרֶץ:

וְלִמִּי רָאוּ עֵינֶיךָ.

וְעַל־סִפְרְךָ כָּלֵם יִכְתְּבוּ.

יָמִים יֵצְרוּ.

וְלֹא אֶחָד בָּהֶם:

וְלִי מֶה־יִּקְרוּ רַעֲיָה אֵל.

מֶה עֲצָמוֹ רָאִשֵּׁיהֶם:

אֶסְפָּרֶם מִחוּל יִרְבּוֹן.

הִקְיֹצְתִי וְעוֹדִי עִמָּךְ:

For Thou hast made my reins;
Thou hast knit me together in my mother's womb.

I will give thanks unto Thee, for the tremendous
marvel of my being.

Wondrous are Thy works;
And I myself know it well.

My body was no mystery to Thee,
When I was made in secret,
And molded in the lowest part of the earth.

Thine eyes did see mine unformed substance,
And in Thy book all were written —
All my days that were fashioned,
When as yet there was none of them.

How precious to me are Thy thoughts, O God!
How great is the sum of them!

Were I to count them, they would outnumber the
sands;
Were I to come to the end of them, I should still be
with Thee.

MAN'S LITTLENES AND GREATNESS

תהלים ח'

יְיָ אֱדַנִּינוּ. מֶה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ. אֲשֶׁר-תִּגַּה הוֹדֶךָ
עַל-הַשָּׁמַיִם:

מִפִּי עוֹלָלִים וַיּוֹנְקִים יִסְדֶּךָ עוֹ לְמַעַן צוֹכְרֶיךָ.
לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם:

כִּי-אָרְאָה שְׁמִיךָ מַעֲשֵׂה אֲצָבָעֶיךָ. יָרַח וְכוֹכָבִים אֲשֶׁר
כּוֹנְנָתָה.

מֶה-אֶנּוּשׁ כִּי תוֹכְרֶנּוּ. וּבֶן-אָדָם כִּי תִפְקְדֶנּוּ:
וְתַחֲסֶרְהוּ מַעַס מַאֲלֵהִים. וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ:
תַּמְשִׁילְהוּ בַּמַּעֲשֵׂי יָדֶיךָ. כָּל שִׁתָּה תַחַת-רִגְלָיו:
צִנָּה וְאֵלֶפִים כָּלָם. וְגַם בְּהִמּוֹת שָׁדַי:

צַפֵּר שָׁמַיִם וּדְגֵי הַיָּם. עֲבַר אַרְחוֹת יָמִים:

יְיָ אֱדַנִּינוּ. מֶה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ:

MAN'S LITTLENES AND GREATNESS

Psalm 8

O Lord, our Lord,
How glorious is Thy name in all the earth,
Whose majesty is sung above the heavens!

From the mouth of babes and infants Thou buildest
up strength,
In the face of Thine adversaries,
That Thou mayest still the enemy and the avenger.

When I behold Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast established,

What is man, that Thou shouldst be mindful
of him,
Mortal man, that Thou shouldst think of him?

Yet Thou hast made him little less than divine,
And hast crowned him with glory and honor.

Thou hast given him dominion over the works of
Thy hands;
Thou hast put all things under his feet:

Sheep and oxen, all of them,
Yea, and the beasts of the field,

Birds of the air, and fish of the sea,
Whatsoever passes through the paths of the seas.

O Lord, our Lord,
How glorious is Thy name in all the earth!

GOD OUR GUARDIAN

תהלים קכ"א

אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מִעַם יי עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֶל־יִתְּנָן לְמוֹט רִגְלִיךָ. אֶל־יָנוּם שֹׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יי שֹׁמְרֶךָ יי צִלְּךָ עַל־יַד יְמִינֶךָ:

יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכְכָּה וַיְרַח בַּלַּיְלָה:

יי יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשֶׁךָ:

יי יִשְׁמַר־צִאֲתֶךָ וּבֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

THE INFINITE POWER AND GOODNESS OF GOD

Selected from כתר מלכות

נִפְלְאִים מַעֲשֵׂיךָ וְנִפְשֵׁי יוֹדְעֵת מְאֹד.

לָךְ בְּרוּאֵי מַעֲלָה וּמִטָּה:

לָךְ הַמְּצִיאוֹת אֲשֶׁר מַצֵּל מְאֹרֹו נְהִיָּה כָּל הָהָה:

GOD OUR GUARDIAN

Psalm 121

I lift up mine eyes to the mountains;
Whence shall my help come?

My help comes from the Lord,
Who made heaven and earth.

He will not let your foot slip;
He who guards you will not slumber.

Behold, He who guards Israel
Neither slumbers nor sleeps.

The Lord is your guardian;
The Lord is your shade upon your
right hand.

The sun will not smite you by day,
Nor the moon by night.

The Lord will guard you from all evil;
He will guard your life.

The Lord will guard your going out
and your coming in,
From this time forth and for ever.

THE INFINITE POWER AND GOODNESS OF GOD

Selected from "The Royal Crown"

Wonderful are Thy works, as my soul overwhelmingly knows
Thine the creatures of the heights and depths.

Thine is the existence from the shadow of whose light
every being was created.

אתה אחד ובסוד אחדותך חכמי לב יתמהו.
כי לא ידעו מה הוא:

אתה אחד. ולשום לך חק וגבול גלגל הגיוני:

אתה נמצא. ובטחם היות כל-זמן היית.
ובלי מקום חגית:

אתה חי. ולא בנפש ונשמה. כי אתה נשמה לנשמה:

אתה חי. ולא כחיי אדם להקבל דמה. וסופו עש ורמה:

אתה חי. והמגיע לסודך ימצא תענוג עולם:

אתה גדול. וגאה מכל-מרכבה. וגדול על-כל-גדלה.
ומרום על-כל-ברכה ותהלה:

אתה אור עליון. ועיני כל-נפש זכה יראוך. ועיני עונים
מעיניה יעלימוך:

אתה אור עולם. ועין השכל לך תכסוף ותשתאה.
אפס קצהו תראה וכלו לא תראה:

אתה הוא אלהי האלהים ואדוני האדונים.
שליט בעליונים ובתחתונים.

וכל-הברואים עריך.
ובכבוד זה השם נתחייב כל-נברא לעבדך:

אתה אלהי. וכל-היצורים עבדך ועובדך:

Thou art one, and at the mystery of Thy oneness the wise
of heart are struck dumb,

For they know not what it is.

Thou art one, but to put to Thee bound or circumference
my imagination would fail me.

Thou existest, and before Time began Thou wast,
And without place Thou didst abide.

Thou livest, but not through breath and soul, for Thou art
soul of the soul.

Thou livest, but not with the life of man, which is like
unto vanity, and its end the moth and the worm.

Thou livest, and he who lays hold of Thy secret shall find
eternal delight.

Thou art great,
More superb than the starry heaven,
Beyond and above all grandeur,
And exalted beyond all blessing and praise.

Thou art Light celestial, and the eyes of the pure shall
behold Thee,

But the clouds of sin shall veil Thee from the eyes of the
sinners.

Light Eternal art Thou, and the eye of the intellect
longs and yearns for Thee;
Yet only a part shall it see, the whole it shall not
behold.

Thou art the God of gods, and the Lord of lords,
Ruler of beings celestial and terrestrial,
For all creatures are Thy witnesses,
And by the glory of this, Thy name, every creature is
bound to Thy service.

Thou art God, and all things formed are Thy servants
and worshipers.

וְלֹא יִחַסֵּר כְּבוֹדָךְ. בְּגִלְל עוֹבְדֵי בִלְעָדִיךְ.

כִּי כְבוֹד כָּלָם לְהַגִּיעַ עָדֶיךָ.

אֲבָל הֵם כְּעוֹרִים.

מִגִּמַּת פְּנֵיהֶם דֶּרֶךְ הַמָּלָךְ.

וְתַעֲזוּ מִן הַדֶּרֶךְ:

זֶה טָבַע בְּבֶאֱר שָׁחַת.

וְזֶה נָפַל אֶל-פָּחַת:

וְכָלָם חָשְׁבוּ כִּי לַחֲפָצָם נִגְעוּ.

וְהֵם לָרִיק יִגְעוּ:

אֲךָ עֲבָדֶיךָ הֵם כְּפָקְחִים. הַהוֹלְכִים דֶּרֶךְ נְכוֹחִים:

לֹא סָרוּ יָמִין וּשְׂמָאל מִן הַדֶּרֶךְ. עַד בּוֹאֵם לַחֲצַר בֵּית

הַמָּלָךְ:

אֵתָה אֱלֹהֵי. סוֹמֵךְ הַיְצוּרִים בְּאַלְהוּתָךְ.

וְסוֹעֵד הַבְּרוּאִים בְּאַחֲדוּתָךְ:

כִּי בָרָאתָנִי לֹא לְצָרָךְ רַק נִדְבָה. וְלֹא בְהִכָּרְחַ כִּי אִם

בְּרָצוֹן וְאַהֲבָה:

וְטָרַם הָיִיתִי בְּחִסְדְּךָ קִדְמָתָנִי.

וְנִפְתַּח רִיחַ כִּי וְהִחַיִּיתָנִי.

Yet is not Thy glory diminished by reason of those that
 worship aught beside Thee,
For the yearning of them all is to draw nigh Thee,
But they are like the blind,
Setting their faces forward on the King's highway,
Yet still wandering from the path.

One sinks into the well of a pit,
And another falls into a snare,
But all imagine they have reached their desire,
Albeit they have labored in vain.

But Thy servants are as those walking clear-eyed in the
 straight path,
Turning neither to the right nor the left
Till they come to the court of the King's palace.

Thou art God, by Thy Godhead sustaining all that
 has been formed,
And upholding in Thy unity all creatures.

Thou hast created me not from necessity, but from grace,
And not by compulsion of circumstance,
But by favor and love.

And before I was,
With Thy mercies didst Thou receive me,
And breathe into me a spirit and call me into being,

וְאַחֲרֵי צֵאתִי לְאוֹר הָעוֹלָם לֹא עֹבְתָנִי.

אֲבָל כָּאֵב חוֹמֶל גִּדְלָתָנִי.

וְכֹאֲמֵן אֶת־הַיּוֹגָק אֲמַנְתָּנִי:

עַל־שְׂדֵי אֲמִי הִבְטַחְתָּנִי.

וּמִנְעִימוֹתֶיךָ הִשְׁבַּעְתָּנִי:

וּבִבְאִי לַעֲמֹד עַל־עַמְדֵי חֻזְקָתָנִי.

וְקִחְתָּנִי עַל־זְרָעוֹתֶיךָ וְתַרְגְּלָתָנִי:

וְחִכְמָה וּמוֹסָר לַמִּדְתָּנִי.

וּמִכָּל־צָרָה וְצוּקָה חִלַּצְתָּנִי:

וּבִטְרָם בָּא הַתְּלָאָה. הִקְדַּמְתָּ רְפוּאָה לְמִכְתִּי וְלֹא הוֹדַעְתָּנִי.

וּבִעֵת לֹא נִשְׁמַרְתִּי. מִכָּל־נֹזֵק אַתָּה שְׁמַרְתָּנִי:

וּבְחוּל עָלִי חֲלִיִּים רָעִים וְנֶאֱמָנִים חָנָם רַפְּאֵתָנִי.

וּמִדָּבָר מִלְּטָתָנִי. וּבִרְעָב זִנְתָּנִי.

וּבִשְׁבַע כָּל־כֶּלֶלָתָנִי:

וְתַפְתַּח לְבִי בְּתוֹרָתְךָ.

וְתִטַּע בְּרַעֲיוֹנֵי יִרְאָתְךָ:

יְהִיו לְרִצּוֹן אֲמָרֵי פִי. וְהִגִּיזוּ לְבִי לְפָנֶיךָ. יְיָ צוּרִי וְנֹאֲלִי:

And after I came forth into the light of the world
Thou didst not forsake me,
But like a tender father didst Thou watch over my
growing up,
And as a nurse fosters a suckling didst Thou foster me.

Upon the breasts of my mother Thou madest me
rest trustfully,
And with Thy delight didst satisfy me.

And when I essayed my feet, Thou didst strengthen my
standing
And didst take me in Thine arms and teach me to walk.

And wisdom and discipline didst Thou impart to me,
And from all trouble and distress didst Thou
relieve me.

For before the hardship came
Thou didst prepare the remedy for my distress, all
unbeknown to me,
And when from some injury I was unguarded,
Thou didst guard me,

And when evil and constant distress anguished me,
Thou didst freely heal me,
And didst save me from the pestilence,
And in famine didst feed me,
And with plenty sustain me.

Open my heart to Thy Law,
And plant in my thoughts the awe of Thee.

May this word of my mouth and my heart's true
thought
Find, O Rock and Redeemer, the favor sought.

THE UNUTTERABLE JOY OF CONTEMPLATING GOD

שְׁשׂוֹנִי רַב בָּךְ שׁוֹכֵן מְעוֹנִי.
 זְכַרְתִּיךָ וְנָס מִנִּי יְגוֹנִי:
 לָךְ חֶסֶד וַיֵּשׁ עָלַי לְהוֹדוֹת.
 וְאֵין בְּמָה לְבַד הִגִּיוֹן לְשׁוֹנִי:

מְרוֹמִים לֹא יְכִילוֹן תַּעֲצוּמָךְ.
 וְאֵיךְ יוֹכַל שְׁאַתָּךְ רַעֲיוֹנִי:
 הִבִּינִי וְחַנְּנִי נִלְחָה.
 וְיִפֶּק אֶת־רַצוֹנְךָ רַצוֹנִי:

YEARNING TO KNOW THAT GOD HEEDS
OUR PRAYERS

שְׂדֵי אֲשֶׁר יִקְשִׁיב לְדַל וַיַּעֲתֶר.
 עַד־אֵן תְּהִי רַחוּק מִנִּי וְתִסָּתֵר:

לֵיל יוֹם אָעֻטָּךְ. אֶקְרָא בְּלִב נָכוֹן.
 אוֹדָה לָךְ תָּמִיד. כִּי חֶסֶדְךָ יִתֵּר:

מִלְכִּי לָךְ אוֹחִיל. לְבִי בָךְ יִבָּטֵחַ.
 בְּחַלְמִים חֲלוֹם סְתוּם יִבָּטֵחַ עָלַי פּוֹתֵר:

הִנֵּה שְׁאַלְתִּי לְקִשִּׁיב תְּפִלָּתִי.
 אוֹתָהּ אֲבַקֵּשׁ לֹא פָּחוֹת וְלֹא יִתֵּר;

THE UNUTTERABLE JOY OF CONTEMPLATING GOD

'Tis joy to me to dwell in Thee;
At thought of Thee all grief retreats.
Thy mercies call for thanks, but all
I have to pay are tongue's conceits.
Not heaven's height can bound Thy might,
How then shall thought due praise assign?
Teach me, and bless with righteousness,
And let my will but further Thine.

YEARNING TO KNOW THAT GOD HEEDS
OUR PRAYERS

Almighty God, who givest heed
To the prayer of the meek,
How long wilt Thou be hid from me,
When I Thy presence seek?
By night and day incessantly,
With heart sincere, I call
On Thee; to Thee I render thanks;
Thy grace surpasses all.
My Lord and King, for Thee I hope;
My heart in Thee confides.
Thou readest my dreams, I trustfully wait,
Fulfilment with Thee abides.
My one petition is to know
Thou dost my prayer heed.
'Tis this I seek, more ask I not,
Less cannot still my need.

THE MIRACLE OF MAN'S AWARENESS
OF GOD

שְׁפַל-רוּחַ שְׁפַל-בֶּרֶךְ וְקוֹמָה.
אֶקְדֹּמָךְ בָּרַב פָּחַד וְאִמָּה:
לְפָנֶיךָ אָנִי נִחָשֵׁב בְּעֵינִי
כְּתוֹלָעַת קִטְנָה בְּאֶדְמָה:
מְלֵא-עוֹלָם אֲשֶׁר אֵין-קֶץ לְגִדְלוֹ.
הִכְמֵנִי יְהוָה וּבִמָּה:
הַדֶּרֶךְ לֹא-יִכִּילוּן מְלֶאכִי-רוּם.
וְעַל-אַחַת אָנִי כָמָה וְכָמָה:
הִטִּיבְתָּ וְהַגְדִּילְתָּ חֲסִדִּים.
וְלָךְ תִּגְדִּיל לְהוֹדוֹת הַנֶּשְׁמָה:

IN GOD ALONE IS OUR SECURITY.

שְׁתִּי בְךָ מְחֹסִי בְּפִתְחֵי וְחִרְדָּתִי.
וְשִׁמְךָ בְּעַת מְצוֹר שְׁמָתִי מְצוּדָתִי:
לְשִׁמְאֵל וְעַל-יָמִין אֲבִיט וְאֵין עֶזֶר.
כִּי אִם בִּיְדֶיךָ אֶפְקִיד יְחִידָתִי:
מִכָּל יִקְר-אֶרֶץ חֲלָקִי נִתְחִיף.
וּמִכָּל-עַמְלִי אֶת חֲשָׁקִי וְחִמְדָּתִי:
הִנֵּה בָרַב אֶהְבֶּה אֲשַׁנֶּה בְךָ תָּמִיד.
עַתָּת וּמִירוֹת לָךְ הִיְתָה עֲבוּדָתִי:

THE MIRACLE OF MAN'S AWARENESS
OF GOD

Humble of spirit, lowly of knee and stature,
In fear and awe abounding,
I come before Thee.

And in Thy presence to myself appear
As a little earth-worm.

O Thou, who fillest the earth and whose greatness
is endless,

Shall one like me laud Thee,
And how shall he honor Thee?

The angels of heaven do not suffice,

How then one like me?

Thou hast wrought good and hast magnified mercies,
Wherefore the soul shall magnify praise of Thee.

IN GOD ALONE IS OUR SECURITY.

I have made Thee my refuge, in terror and trembling,
And when straitly besieged I have made Thee
my tower.

When to left and to right I have sought for a helper,
I could look for dear life to no aid but Thy power.

More than all earthly treasure I have made Thee
my portion,

Through all cares the delight and desire of my days.
In the flood of Thy love I have rapture eternal,
And prayer is but an occasion for praise.

THAT GOD ENTER OUR HEARTS

שְׁחַרְתִּיךָ בְּכָל־שְׁחָרִי וְנִשְׁפִּי.
 וּפָרַשְׁתִּי לְךָ כִּפִּי וְאַפִּי:
 לְךָ אֶהְיֶה בְּלִב צָמָא. וְאֶדְמָה
 לְדָל שָׁאֵל עָלַי פֶּתַחַי וְסִפִּי:
 מְרוֹמוֹת לֹא יִכִּילוּךָ לְשִׁבְתֶּךָ.
 וְאוֹלָם יֵשׁ מְקוֹמְךָ תוֹךְ סֻעֲפִי:
 הֲלֹא אֶצְפֵּן בְּלִבִּי שֵׁם כְּבוֹדְךָ.
 וְגִבֹּר חֲשָׁקְךָ עַד יַעֲבֹר־פִּי:
 אֲנִי עַל־כֵּן אֶהְיֶה שֵׁם אֲדֹנִי.
 בְּעוֹד נִשְׁמַת אֱלֹהִים חַי בְּאַפִּי:

GOD BEYOND US AND WITHIN US

מְקוֹמְךָ נִעְלָה וְנִעְלָם.	יְהִי אֲנִי אֶמְצָאָךָ
כְּבוֹדְךָ מְלֹא עוֹלָם:	וְאֲנִי לֹא אֶמְצָאָךָ
אֶפְסִי־אַרְץ הַקִּים.	הַנִּמְצָא בַּקְרִבִּים
הַמְּבֹטָח לְרַחוּקִים.	הַמְּשֻׁנָּה לְקְרוֹבִים
אַתָּה שׁוֹכֵן שְׁחָקִים:	אַתָּה יוֹשֵׁב כְּרוֹבִים
וְאַתָּה עַל־רֹאשׁ מִהְלָלִים.	תַּתְּהִל לְבָצְבָאָךָ
אַף כִּי חֲדָרֵי אוֹלָם:	גִּלְגַּל לֹא־יִשְׁאָךָ

THAT GOD MAY ENTER OUR HEARTS

I have sought Thee daily at dawn and twilight;
I have stretched my hands to Thee, turned
my face.

Now the cry of a heart athirst I will utter,
Like the beggar who cries at the door for grace.
The infinite heights are too small to contain Thee,
Yet perchance Thou canst niche in the clefts
of me.

Shall my heart not treasure the hope to gain Thee,
Or my yearning fail till my tongue's last plea?
Nay, surely Thy name I will worship, while breath
in my nostrils be.

GOD BEYOND US AND WITHIN US

O Lord, where shall I find Thee?
Hid is Thy lofty place;
And where shall I not find Thee,
Whose glory fills all space?

Who formed the world, abides
Within man's soul **always**;
Refuge to them that seek Him,
Haven for them that stray.

O, how shall mortals praise Thee,
When angels strive in vain —
Or build for Thee a dwelling,
Whom worlds cannot contain?

ובהנשאך עליהם על-כס נשא ורם.

אתה קרוב אליהם מרוחם ומבשרם.

פיהם יעיד בהם כי אין בלתיך יוצרים:

מי זה לא יראך ועל מלכותך עלם.

או מי לא יקראך ואתה נותן אכלם:

דַּרְשֵׁתִי קִרְבְּתְךָ בְּכָל-לְבִי קִרְאֲתִיךָ.

ובצאתי לקראתך לקראתי מצאתיך.

ובפלאי גבורתך בקדש חזיתך:

מי יאמר לא-ראך הן שמים וחילם

יגידו מוראך בלי נשמע קולם:

האמנם כי-ישב אלהים את-האדם.

ומה-יחשב כל-חשב אשר בעפר יסודם.

ואתה קדוש יושב תהליתם וכבודם:

Yet when they bow in worship
Before Thy throne, most high,
Closer than flesh or spirit,
They feel Thy presence nigh.

Then they, with lips exulting,
Bear witness Thou art one —
That Thou art their Creator,
Ruler and God alone.

Who shall not yield Thee reverence,
That holdest the world in thrall?
Who shall not seek Thy mercy,
That feeds and succors all?

Longing to draw anear Thee,
With all my heart I pray;
Then going forth to seek Thee,
Thou meetest me on the way.

I find Thee in the marvels
Of Thy creative might,
In visions in Thy temple,
In dreams that bless the night.

Who says he has not seen Thee,
Thy heavens refute his word;
Their hosts declare Thy glory,
Though never voice be heard.

Dare mortal think such wonder?
And yet, believe I must
That God, the Uncreated,
Dwells in this frame of dust,

That Thou, transcendant, holy,
Joyest in Thy creatures' praise,
And comest where men are gathered
To glorify Thy ways.

חיות יודו פלאך הַעֲוֹמְדוֹת בְּרוּם עוֹלָם.
עַל-רְאֵיהֶם כְּסֻאָךְ וְאַתָּה נוֹשֵׂא כָלָם:

GLORY TO GOD THE CREATOR

יְהִי רַבּוֹן עֶלְם וְעֶלְמֵיָא. אַנְתָּ הוּא מַלְכָּא מְלֵךְ מַלְכֵיָא.
עוֹבֵד גְּבוּרְתְּךָ וְתַמְהָיָא. שְׁפִיר קְדֻמָּךְ לְהַחְיָה:
שְׁבַחֲחִין אֲסֻדֵּר צִפְרָא וְרִמָּשָׁא. לָךְ אֱלֹהָא הַדִּישָׁא דִּי בְרָא
כָּל-נִפְשָׁא.

עִירִין קְדִישִׁין וּבְגִי-אַנְשָׁא. חִיּוֹת בְּרָא וְעוֹפֵי שְׁמֵיָא:
רַבְרָבִין עוֹבְדֵיךָ וְתַקִּיפִין. מְכַךְ רִמָּיָא זְקוּף כְּפִיפִין.
לוֹ יִחָא גְּבַר שְׁנִין אֶלְפִין. לָא יַעַל גְּבוּרְתְּךָ בְּחֻשְׁבְּנֵיָא:

WHERE WE CAN FIND GOD

יְהִי אָנָּה אֲמַצְאָךְ.
כְּבוֹדְךָ מְלֵא עוֹלָם:

הִנֵּה שָׁם אֲמַצְאָךְ.
בְּאֶשֶׁר הַחוּרֶשׁ חוּרֶשׁ אֶת-הָאֲדָמָה הַקִּשָּׁה.

And where celestial beings
Adore Thee, as they stand
Upon the heights eternal —
And Thou, above their band,
Hast set Thy throne of Glory —
Thou hearest when they call;
They sing Thine infinite wonders,
And Thou upholdest all.

GLORY TO GOD THE CREATOR

Lord of the world who rulest eternally,
Sovereign supreme, o'er all the powers that be,
Thy wondrous works surpass all human praise,
Yet is it good to celebrate Thy ways.

Morning and eve, adoring, we will sing
To Thee, the Creator of every living thing,
Of angels most holy, as well as mortal men,
Birds of the air and beasts of field and fen.

Mighty are the powers that serve Thy ways;
Thou dost bring low the proud, the lowly raise.
Although man lived a full millenium,
He still could not proclaim Thy glories' sum.

WHERE WE CAN FIND GOD

God, where shall I find Thee,
Whose glory fills the universe?

Behold, I find Thee
Wherever the ploughman ploughs his furrow through
the hard soil,

בְּאֶשֶׁר הַחוּצָב מִנֶּפֶץ אֲבָנִים.
 בְּאֶשֶׁר הָאָדָם בֹּעֵת אָפִיו מוֹצֵא לַחֲמוֹ.
 בְּחִדְלֵי חֶבֶר עִם הָעֲנָיִים וְהַשְּׁפָלִים וְהָאוֹבְדִים.
 עַמָּם אַתָּה בְּשָׂרָב וּבִמְטָרוֹת עוֹ:

הִנֵּה שֵׁם אֲמָצָאךָ.
 בְּמָקוֹם אֲשֶׁר הִתְבִּוּנָה חִפְשִׁית לְרוּחָהּ.
 בְּמָקוֹם אֲשֶׁר יוֹצֵאִים הַדְּבָרִים מִמַּעַמְקֵי הָאָמֶת.
 בְּמָקוֹם אֲשֶׁר שׁוֹלַחַת מִשְׁאֵת-הַנֶּפֶשׁ אֶת-זְרוּעוֹתֶיהָ בְּלִי
 מַעְצוֹר אֶל כָּל-שָׁלָם.
 בְּמָקוֹם אֲשֶׁר הָאָדָם נִלְחָם לְצַדִּיק וּלְחִירוֹת.
 בְּמָקוֹם אֲשֶׁר הַחוֹקֵר יִגַּע לַחֲשֹׁף מִסְתָּרֵי עוֹלָמָךְ.
 בְּמָקוֹם אֲשֶׁר הַמְּשׁוֹרֵר חוֹרֵז פְּנִיגֵי-יָפִי.
 בְּמָקוֹם אֲשֶׁר מַעֲשִׂים נַעֲלִים יַעֲשׂוּ:

הִנֵּה שֵׁם אֲמָצָאךָ.
 בְּתִרְעוֹת גֵּיל הַיְלָדִים בְּשַׁעֲשׁוּעֵיהֶם.
 בְּזִמְרַת הָאֵם הַמְּטַלְטֶלֶת אֶת-עוֹלָלָהּ בְּעָרְשָׁהּ.
 בְּשִׁנָּה הַנוֹפֶלֶת עַל-עֵינֵי עוֹלָלָהּ.

וּבְשִׁחוּק הָרוֹעֵד עַל-שִׁפְתָיו מִדֵּי יָשׁוּ:

Wherever the quarryman pounds the stone to gravel,
Wherever man earns his bread by the sweat of his
brow.

In the company of the friendless, the afflicted, the
lowly, the lost,

There God abides in sun and shower.

Behold, I find Thee

Wherever the mind is free to follow its own bent,
Wherever words come out from the depth of truth,
Wherever tireless striving stretches its arms toward
perfection,

Wherever men struggle for freedom and right,
Wherever the scientist toils to unbare the secrets of
nature,

Wherever the poet strings pearls of beauty in lyric
lines,

Wherever glorious deeds are done.

Behold, I find Thee

In the merry shouts of children at play,
In the lullaby the mother sings, rocking her baby
to sleep,

In the slumber that falls on the infant's eyelids,

And in the smile that plays on his sleeping lips.

הָגָה שֵׁם אֲמֻצָאֵךְ.

בְּבֹא הַבֶּקֶר עִם טָנָא זָהָבוּ.

וּבְבֹא הָעֶרֶב וְהִבִּיאוּ שְׁלוֹם וּמְנוּחָה מֵיָם הַמְּנוּחָה בַּמַּעֲרָב.

בְּחֻדָּה הַזֹּרֶמֶת מִן הַשָּׁמַיִם עִם אוֹר הַבֶּקֶר.

בְּזֶרֶמֶת הַחַיִּים הַשּׁוֹטְפֵת יוֹם וְלַיְלָה בְּתוֹךְ גִּידֵי וּבְתוֹךְ הַיָּקוּם.

בַּחַיִּים הַדּוֹפְקִים בְּעֲלִיצוֹת גִּיל בְּקֶרֶב עֵפֶר הָאֲדָמָה.

בְּתוֹךְ טָרְפֵי עֶשֶׂב אֵין מִסְפָּר.

וּמִשְׁתַּפְּכִים בְּהֶמוֹן גָּלִים סוֹעֲרִים בְּתוֹךְ עָלִים וּפְרָחִים:

הָגָה שֵׁם אֲמֻצָאֵךְ.

בַּעֲתֶרֶת הַחֻדָּה אֲשֶׁר תַּחֲלֹף וְתִגְוַע וְתָמוּת כָּל־רִגְעַ.

בְּדַפֵּק הַחַיִּים אֲשֶׁר מַעוֹלָם הַמְּפֹזֵז גַּם בְּקֶרֶב דָּמִי.

בַּלָּדָה הַמִּתְדַּשֶּׁת תָּמִיד אֶת־הַדּוֹרוֹת.

וּבְדַפֵּק הַמָּוֶת עַל־דִּלְתֵי הַחַיִּים:

אֱלֹהֵי.

מִלֵּאֲנֵי תָמִיד חַיִּים חַדָּשִׁים:

תֵּן־לִי כֹחַ לִשְׁמֹר אֶת־בְּשָׂרִי לְמַעַן יִטְהַר

מִכָּל־כֶּתֶם מִכָּל־נֶעֱקַשׁ בְּחַיִּי.

Behold, I find Thee

When comes the dawn with her golden cornucopia,
Or when evening falls, bringing peace and rest from
the Western ocean of rest.

Thou art in the joy that streams from heaven with
the morning light,

In the current of life that courses day and night
through my sinews and through all nature,

In the life that throbs exultant in the dust of the earth
and through the blades of grass innumerable,

And that flows, in a multitude of tempestuous waves,
through the leaves and flowers.

Behold I find Thee

In the wealth of those passing delights that live but
for a moment,

In the pulsebeat of a life that comes from eternity
and dances in my own blood,

In birth that keeps renewing the generations,

And in death that keeps knocking on the doors of
life.

O my God,

Fill me ever with new life.

Give me strength to keep my body pure

Of all stain and perversion,

ומחשבותי מכל-כָּזָב:

גָּרַשׁ כָּל-רָע מִקֶּרֶב לִבִּי.

וְהִרְחַק גְּאוֹן מִרוּחִי.

תֵּן-לִי בִינָה לְמִצְא אוֹתָךְ בְּכָל-מַפְעָלִי.

וְהָיוּ חַיֵּי נְכוֹנִים וְיִשְׁרִים.

כִּי יֵדַעְתִּי כִּי אַתָּה הוּא הַמַּאֲרִנִּי כֶחַךְ לְמַעַן אֲפַעֵל:

אֱלֹהֵי.

תֵּן-לִי כֶחַךְ לְבִלְתִּי הִזְנִיחַ לְעוֹלָם דָּל.

וּלְבִלְתִּי כַּפּוֹף בְּרַכִּי לִפְנֵי עָרִיץ גְּבוּה-רוּחַ.

תֵּן-לִי כֶחַךְ לְנִשֵּׂא אֶת-רוּחִי מֵעַל-תַּעְתּוּעֵי יוֹם וַיּוֹם.

לִשְׁאֵת עַל-נִקְלָה אֶת-חֲדוֹתַי וְאֶת-דֹּאגְתִּי.

וּלְהַסְגִּיר אֶל חֶפְצְךָ אֶת-כָּל-כֹּחִי בְּאַהֲבָה.

תֵּן-לִי כֶחַךְ לְהוֹדוֹת לָךְ עַל-כָּל-מוֹשָׁב דָּל.

עַל-כָּל-חֶלֶק חַיִּים קָטָן.

כִּי רַבּוֹת הַמַּתָּנוֹת אֲשֶׁר נָתַתָּ לִי.

אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ. אֶת-בְּשָׂרִי וְזֶה.

וְאֶת-הַחַיִּים וְאֶת-הַנֶּשֶׁמָה.

אוֹצְרוֹת אֵין עֶרְוֶה. אוֹצְרוֹת חַיִּים וְחֶסֶד:

And my mind of all illusion.
Banish all evil from my heart,
And remove all pride from my spirit.
Grant me discernment that I may discover Thee in all
my achievements,
That my life be ready and at Thy disposal,

For I know that it is Thou who girdest me with the
power to achieve.

O my God,
Give me the strength never to desert the helpless,
Never to bend the knee before a haughty tyrant.
Enable me to live my life above the vanities of the
daily round,
To bear serenely joyous and anxious moments,

And in love to devote all my powers to doing Thy
will.

Give me the ability to thank Thee
For even the poorest dwelling,
For even the most meagre portion in life;
For abundant are the gifts Thou hast given me:

The sun, and the light, and this my flesh,
Life and the soul —
Treasures invaluable, treasures of life and love.

HOW GOD SHOULD BE WORSHIPED

השאיפה לקרבת אלהים היא החוט הפנימי
המאחד וחורזו בכללותו את כל האנושות:

זו היא עצמותה של הנפש הנחצבת
ממקור השלמות הנצחית:

היא שלטת בנפש הילד הרך ובנפש בחירי האנושות:

מחברת היא מנטית חפץ הקיום עם
רגש שאיפת ההשתלמות:

משג העבודה לאיזה עצם נשגב
שמקורה הוא הפלצות והנענוע הוא משג אלילי:

לא כן הוא משג עבודת אלהים לישראל:

הוא מצין אהבת עולמים לחיונות
האלהים אהבת הישר הצדק והאמת:

עבודת אלהים היא העבוד של האידיאלים
האלהיים. לשכללם בעם באדם ובעולם:

המצוות הן התקדשות חיצונית הנחוצה לאדם
כדי לשמר את נקודת הקדשה הפנימית העצמית:

הן הכלים המכילים גיצוי האור מהאורה העליונה:

היסוד הפנימי של המצוה הוא שמחתה שבה
מאיר אור קדשת האמונה:

HOW GOD SHOULD BE WORSHIPED

As the string holds the pearls of the necklace together, so the yearning to commune with God joins man to man in one humanity.

That yearning is the essence of the soul which derives from the eternal Source of all perfection.

It pervades the soul of the young child as well as the souls of the elect among men.

It is compounded of the will to live and the longing for perfection.

To deem the worship of God the payment of tribute, under stress of dread and terror, to some transcendent Being is to think like an idolater.

This is not what the Jew holds the worship of God to be.

To him it means undying love for godly ideals, for probity, righteousness and truth.

To worship God is to embody these godly ideals and to bring about their fulfilment in the life of the nation, the individual and the world.

The Mitzvot are the outer tokens of an inner consecration; their purpose is to preserve the essential sanctity of the human soul.

They are the vessels that hold the light which is a glimmer of the Light Supreme.

The inner meaning of the Mitzvah is the joy which shines from the light of faith.

THE TRANSFORMING POWER OF GOD'S GRACE

יִשְׁנֶה שָׁעָה וְתִהְיֶה יָד חֲזָקָה עָלַי.
תִּצָּק בִּי יוֹרֵם חֲדָשׁ אוֹר בְּהִיר.
פֶּתָאֵם יָרוּם הַלֵּב עַל-כָּל-הַבְּלִי הַחִי.
תִּטְהַר פֶּתָאֵם הַנֶּשְׁמָה וְתֵאִיר:

פֶּתָאֵם יֵאָמֵץ הַלֵּב כְּמוֹ-צוֹר וּכְמִצּוֹר
מִגִּד בּוֹקְעִים מַעֲיָנוֹת מִזְהִירִים.
כָּל-הָעוֹלָם מְקוּמִי. לִי אֵחַ כָּל-יִצּוֹר.
שְׁאוֹן הַחַיִּים לִי קוֹל שִׁיר-הַשִּׁירִים:

וּבְשָׁעָה הַהִיא מֵה-מֵאֲשֶׁר אָנִי.
אֶעֱבֹד אֶת-אֱלֹהֵי בְּאֻמוֹנָה.
וְאֶקְבֵּל בְּתוֹדָה הַטּוֹב נִתֵּן לִי.
וְגַם הִרְעוֹת אֶקְבֵּל בְּלִי תְלוּנָה:

THAT WE BE REBORN

אֲבִי-כָל-בָּאֵי עוֹלָם.
אֵתָה בּוֹרָא אֶת-עוֹלָמָךְ בְּכָל-מְעוּף-עֵין.
אִם כְּהֶרֶף-עֵין תִּסִּיר אֶת-חֹסֶד יִצִּירְתָּךְ. וְהִיָּה הַכֹּל
אֵין וְאָפֶס:

אֲכַל אֵתָה מִרִּיק עַל-יִצִּירְיָךְ צְנוּרִי בְּרָכָה בְּכָל-
רִנָּע וְרִנָּע.

THE TRANSFORMING POWER OF GOD'S GRACE

The hour will come when an almighty hand
Will pour on me a stream of radiant light.
My heart will then life's vanities transcend;
My soul, made pure, will shine with splendor bright.

Rock-like my heart will then grow adamant,
And sparkling founts will spring therefrom and
foam;

Life's noise will seem to me an endless chant;
Each man, my kin; the universe, my home.

In that great hour how blissful I shall be!
My God I'll worship with devotion great;
With gratitude I'll accept the good dealt me.
And ill, without a plaint against my fate.

THAT WE BE REBORN

Father of all that are born,
Thou createst Thy world anew every moment.
Wouldst Thou but for a moment withhold Thy creative love,
The whole universe would come to an end.

But Thou pourest out Thy blessings on Thy crea-
tures every instant.

ועוד פָּעַם יוֹפִיעוּ כוֹכְבֵי־שָׁחַר וְשָׁרוּ שִׁירַת־אַהֲבָה לְפָנֶיהָ.
ועוד פָּעַם יֵצֵא שֶׁמֶשׁ בְּגִבּוֹרָתוֹ וְשָׁר שִׁירַת־עֹז לְפָנֶיהָ.

ועוד פָּעַם יִשְׁירוּ מְלָאָכִים שִׁירַת־קֹדֶשׁ לְפָנֶיהָ.
ועוד פָּעַם תִּשְׁרְנָה נְשָׁמוֹת שִׁירַת־צִמְאוֹן לְפָנֶיהָ.

ועוד פָּעַם יִשְׁירוּ עֹשָׁבִים שִׁירַת־גִּעְגּוּעִים לְפָנֶיהָ.
ועוד פָּעַם תִּשְׁרְנָה צִפְרִים שִׁירַת־גִּיל לְפָנֶיהָ.

ועוד פָּעַם יִתְעַטְפוּ אֵילָנוֹת כְּשֶׁלִּיחֵי צָבוֹר לְפָנֶיהָ.
ועוד פָּעַם יִלְחֹשׁ מַעֲיָן אֶת־תְּפִלָּתוֹ לְפָנֶיהָ.

ועוד פָּעַם יַעֲטֹף עָנִי וְשֹׁפֵךְ אֶת־שִׁיחוֹ לְפָנֶיהָ.
ועוד פָּעַם נִשְׁמָתוֹ־תְּפִלָּתוֹ בּוֹקֶעֶת רִקְיעֶיהָ בַּעֲלוֹתָהּ לְפָנֶיהָ.

ועוד פָּעַם פֹּר יִתְפֹּרֵר גּוֹז מַאֲיַמַת כְּבוֹדָהּ.
ועוד פָּעַם עֵינֹו נִשְׁוֹאָה אֵלֶיהָ:

רַק קוֹ אֶחָד מֵאוֹרֶךְ וְהִיִּיתִי חֲדוֹר אוֹרָה.
רַק דָּבָר אֶחָד מִדְּבָרֶיהָ וְקִמְמִיתִי לַתְּחִיָּה.

רַק תְּנוּעָה אַחַת מִחַיִּי נִצָּחָה וְהִיִּיתִי רוּחַ טַל־יְלִדוֹת.

הֲלֹא אַתָּה בּוֹרֵא הַכֹּל מִחֻדָּשׁ. בָּרָא־נָא אָבִי אוֹתִי יְלִדָהּ
מִחֻדָּשׁ.

נֶשֶׁם בִּי מְנַשְׁמַת אֶפְרַיִם וְהִיִּיתִי חַיִּים חֻדָּשִׁים. חַיִּי
יְלִדוֹת חֻדָּשָׁה:

So the morning stars renew their song of love to Thee;
The sun in its might keeps singing its song of strength to Thee.

The angels chant over and over their song of holiness
to Thee;

The souls of mortals repeat the song of their thirst for
Thee.

The blades of grass take up the tune of their yearning
for Thee;

The birds keep chirping and twittering their carols of
joy to Thee.

The trees wrap themselves in their talit of leaves and
offer their worship to Thee;

The fountains in whispered cadences murmur their
prayer to Thee.

And the voice of one, poor and crushed, pours forth
his plaint to Thee,

And lo, the soul of his prayer cleaves a path through
the heavens to Thee;

And, though bent his back 'neath the weight of awe
at Thy majesty,

His eye is uplifted to Thee.

Turn on me but one ray of Thy light and, lo, I am
steeped in light;

Let but one word issue from Thee and I rise resurrected;

But one throb of Thy life eternal and I am drenched
in the dew of youth.

Dost Thou not continually renew Thy creation, O
my Father?

Take me Thy child and make me over.

Breathe Thy spirit into me that I may live, that I may
start life afresh

With childhood's unbounded promise.

MAN'S YEARNING AND HIS ATTAINMENT

אֱלֹהִים לֹא יִדְעָתִי עוֹלָמָהּ. עוֹלָמָהּ הַגָּדוֹל.
וְמָה אִישׁ כִּי יִדְעָנוּ:

כִּי זָרַעַת הוּד חֲסִידָךְ בְּכָל-מָקוֹם וּמָקוֹם.
עַל-כָּל-בְּרִיָּה וּבְרִיָּה:

וּבְכָל-יּוֹם וּבְכָל-שָׁעָה מַעֲשֵׂה בְּרֵאשִׁית תְּחִידֶשׁ.
וְאִם לֵב בִּי נָתַתָּ לֵב מִבֵּין

לְרֵאוֹת דְּבָר מִתּוֹךְ דְּבָר וּלְפַעֲנָה נַעֲלָמוֹת.
וְאִם גַּם מִרְבּוֹת חֲנֻנִי

לְמַצָּא אֶרְשֶׁת לִפִּי וְצָלִיל וְצָבֵעַ לְחֻזּוֹנִי.
וּתְשַׁתְּפֵנִי כָכָה בְּמַעֲשֵׂי יְדִידָהּ.

מָה אֲנִי וְמָה חַיִּי כִּי אֶתְפַּשׂ אַף קוֹ חוֹר חוֹלָף
מִזִּי יִפְיֶךְ הַנּוֹרָא:

וְאִם קָצָה הַדָּר עֲזוֹךְ הַנִּגְלָה אֶרֶן הֵלֹא כְהֶגֶה אֵלַם
רֵנֶת פִּי תִשְׁמַע:

וְאֲנִי מָה-חֲפָצָתִי לְהִיּוֹת נֶצֶב לְפָנֶיךָ כָּל-הַיָּמִים.
עַד נֶאֱמָן לְכָל-נִפְלְאוֹתֶיךָ:

וְאֲנִי מָה-חֲפָצָתִי לְהִיּוֹת צוּפָה מֵרֵאשִׁית הָעוֹלָם
אֶת-כָּל-הַנַּעֲשֶׂה וְעַד אַחֲרִית הָעוֹלָם.

אֶת-כָּל-תְּנוּעָה וּתְמוּרָה. אֶת-כָּל-חִידָה וְרוֹי. וְאֶת-
כָּל-הַדְּבָרִים לְקִשְׁרֵיהֶם וּלְעֻצָּם עֲצֻמוֹתָם:

MAN'S YEARNING AND HIS ATTAINMENT

O God, I know not Thy world, Thy world in its vastness—
Yea, what is man that he should know it?

Everywhere hast Thou sown Thy glorious grace,
And in every creature.

Day by day and hour by hour Thou renewest the work of
creation.

And if Thou hast given me an understanding mind
To discern the inner meaning and reveal things hidden,
Yea, if even above myriads,
Thou hast favored me with the power of self-expression,
That I might give tone and color to my vision,
And thus hast made me partner in Thy work,
What am I even so, yea, what my life work?
How can I hope to glimpse one faint and fleeting ray of
Thine awe-inspiring splendor?

And if I attempted to celebrate in song Thy manifest
glory,
Would my singing not sound like the murmur of the
dumb?

Ah me! how I desire to stand in Thy presence all the days
of my life,

A faithful witness to all Thy wonders!

Ah me! How I desire to view all that has been wrought,
And how exceedingly I long to stand at watch and to scan,
From the world's beginning even to its end,

All motion and change, all mysteries and meanings,
All things in their essence and in their relations!

וּמִדְּוֵעַ זֶה אֶגְנֹעַ כְּצִפּוֹר בְּכָלוֹב וְאֶת-צִמְאוֹן כָּל-חַיֵּי
 אוֹרִיד אִתִּי בְּלֹא רוּיָה שְׁאוּלָּה.
 וְלִמָּה-זֶה אֶרְקֹב בְּבוֹר אֶפֶל נָקַר וְכָל-שְׁמֹשׁוֹת הַחַיִּים
 בְּמַחֹל-נִצָּחִים יִחוּגוּ וַיִּתְחַדְּשׁוּ עוֹד.
 הוּי מִדְּוֵעַ אֱלֹהִים מִדְּוֵעַ עַל בְּתִנִּי:

INVOCATION TO THE HIDDEN GOD

מִמַּעַמְמִי כָל-תְּהוֹמוֹת כָּל-מַעְיָנוֹת נִשְׁמָתִי.
 אֵל מְסִתֵּר אֶת־פָּלֶל לִי. שְׁמַע-נָא תְּפִלָּתִי:

אֵל מְסִתֵּר. דְּרַשׁ מִנִּי מָה תִּדְרַשׁ. הַנְּנִי.
 רַק הִרְאֵנִי פְּנִיךָ. פְּנִיךָ הִרְאֵנִי:

מָה עֲתֵרַת הַחַיִּים אֲצִלֶּתָּ לִי סָבִיב.
 מָה כָּל-פֶּאֶר עוֹלָמוֹת בְּלִבִּי נִתְּתָ:

צִלְלִים הִמָּה רַק חוֹרִים מְאוּרָה הַנְּנוּ.
 קוֹיִם הֵם מְטַשְׁטָשִׁים מִצִּלְמָה אֶתָּה:

וְאֵנִי צָמָא לְשִׁתּוֹת מִמְּקוֹר-כָּל-הַמְּקוֹרִים.
 וְאֵנִי תָאֵב לְרַחֵץ בְּאוֹר שְׁמֶשׁ-הַשְּׁמֹשׁוֹת.
 וְאֵנִי שׂוֹאֵף לְחַזוֹת פְּנִיךָ הַנְּאוּרִים:

Why then must I perish like a bird within a cage,
Going down into the grave with all my life's thirst
unquenched?

And why must I molder in the dark cold pit, while all
the suns

Whirl in the dance of life eternal and are ever renewed?

Why, God, O why dost Thou baffle me?

INVOCATION TO THE HIDDEN GOD

From the uttermost depths of the fountains of my soul
To Thee, O Hidden God, I pray; hearken unto my
prayer.

O Hidden God, ask of me what Thou wilt. Here am I!
But let me see Thy face,
Thy face let me see.

Of what worth is the pride of life
That I gather from every side,
Of what worth is all the glory of nature which
Thou hast put into my heart?

They are but shadows — pale shadows
of Thy hidden light;
Blurred outlines are they of Thine image.

But I thirst to drink from the Source of all sources,
And I yearn to bathe in the light of the Sun of suns,
And I long to gaze on Thy luminous Presence.

GOD IN NATURE

GOD AS CREATOR AND RENEWER OF NATURE

תהלים ק"ד

בְּרַכִּי נַפְשִׁי אֶת־יְיָ. יְיָ אֱלֹהֵי גִדְלָתָּ מְאֹד. הוֹד וְהָדָר לְבִשְׁתֶּךָ:

עֲטָה אֹר כְּשֶׁלֶמָה. נוֹטָה שָׁמַיִם כִּירִיעָה. הַמְקַרְה
בַּמִּים עֲלִיּוֹתָיו:

הַשָּׁם־עָבִים רְכוּבוֹ. הַמְהִלָּךְ עַל־כְּנָפֵי־רוּחַ:

עֲשֵׂה מְלֶאכֶיו רוּחוֹת. מְשַׁרְתָּיו אֵשׁ לֵהֵט:

יָסַד אֶרֶץ עַל־מְכוּנֶיהָ. בָּל־תְּמוּט עוֹלָם וָעֶד. תַּהוֹם
כָּל־בוֹשׁ כִּסִּיתוֹ:

עַל־הָרִים יַעֲמְדוּ־מַיִם. מִן־נִצְרַתָּךְ יִנוֹסוּן. מִן־קוֹל
רַעְמָךְ יִתְפַּזּוּן:

יַעֲלוּ הָרִים יִרְדּוּ בְּקַעֲוֹת. אֶל־מְקוֹם זֶה יִסְדָּתָ לָהֶם:

גְּבוּל שְׁמֶתָ בִּלְיַעֲבֵרוֹן. בִּלְי־יִשְׁבוֹן לְכִסּוֹת הָאָרֶץ:

GOD IN NATURE

GOD AS CREATOR AND RENEWER OF NATURE

Psalms 104

Bless the Lord, O my soul.

O Lord my God, Thou art very great;
Thou art clothed with glory and majesty.

Thou coverest Thyself with light as with a garment;
Thou stretchest out the heavens like a curtain;
Thou layest the beams of Thine upper chambers in
the waters.

Thou makest the clouds Thy chariot;
Thou ridest on the wings of the wind.

Thou makest winds Thy messengers,
The flaming fire Thy ministers.

Thou didst establish the earth upon its foundations,
That it should not ever be moved;
Thou didst cover the deep as with a garment.

The waters had stood above the mountains.
At Thy rebuke they fled,
At the voice of Thy thunder they hasted away —

The mountains rose, the valleys sank down —
Unto the place which Thou hadst founded for them;

Thou didst set a bound which they should not pass
over,
That they might not return to cover the earth.

הַמִּשְׁלַח מַעֲנִים בְּנִחָלִים. בֵּין הָרִים יִהְיוּ כֹחַן. יִשְׁקוּ כָל-
חֵיתוֹ שָׂדֵי. יִשְׁבְּרוּ פְּרָאִים צִמָּאִם:

עֲלֵיהֶם עוֹף-הַשָּׁמַיִם יִשְׁכּוּן. מִבֵּין עֲפָאִים יִתְנוּ-קוֹל:

מִשְׁקָה הָרִים מַעֲלִיּוֹתָיו. מִפְּרִי מַעֲשֵׂיָהּ תִּשָּׁבַע הָאָרֶץ:

מִצְמִיחַ חֲצִיר לִבְהֶמָּה. וְעֵשֶׂב לַעֲבֹדַת הָאָדָם.
לְהוֹצִיא לָהֶם מִן-הָאָרֶץ:

וַיֵּן יִשְׁמַח לִבִּב-אֲנוּשׁ. לְהַצְהִיל פָּנִים מִשָּׁמֶן. וְלָחֶם לִבִּב-
אֲנוּשׁ יִסְעֹד:

יִשְׁבְּעוּ עֲצֵי יָי. אֲרֹזֵי לְבָנוֹן אֲשֶׁר נָטַע. אֲשֶׁר-שָׁם צִפְרִים
יִקְנְנוּ. חֲסִידָה בְּרוּשִׁים בֵּיתָה:

הָרִים הַגְּבוּהִים לִיַּעֲלִים. סִלְעִים מַחֲסֶה לְשֹׁפְנִים:

עֲשֵׂה יָרֵחַ לְמוֹעֲדִים. שֶׁמֶשׁ יָדַע מְבוֹאוֹ:

תִּשָּׂא חֶשֶׁךְ וַיְהִי לַיְלָה. בּוֹ-תִרְמַשׁ כָּל-חֵיתוֹ-יַעַר. הַכְּפִירִים
שֹׁאֲגִים לְטָרֶף. וּלְבִקֵּשׁ מֵאֵל אֶכְלָם:

תִּזְרַח הַשֶּׁמֶשׁ יֶאֱסַפּוֹן. וְאֵל-מְעוֹנָתָם יִרְבֹּצוּן:

Thou makest springs flow in the valleys;
They find their way among the hills;
They give drink to every beast of the field;
The wild asses quench their thirst.

Beside them dwell the birds of the air;
From among the branches they sing.

Thou waterest the mountains from Thine upper chambers,
That the earth may be satisfied by the fruit of Thy
handiwork.

Thou makest grass grow for the cattle,
And herbage for the service of man,
To bring forth food from the earth,

And wine that cheers the heart of man,
And oil to make his face bright,
And bread that sustains man's strength.

The trees of the Lord drink their fill,
The cedars of Lebanon which He has planted,
Wherein birds build their nests,
The fir-trees wherein the stork makes her home.

The high mountains are for the wild goats;
The rocks are a refuge for the conies.

Thou hast appointed the moon for festival seasons,
The sun which knows its time for setting.

Thou makest darkness and it is night,
In which all the beasts of the forest prowl,
The young lions roaring after their prey,
And seeking their food from God.

When the sun rises, they go to cover
And lie down in their lairs.

יֵצֵא אָדָם לַפַּעֲלוֹ. וְלַעֲבוֹדָתוֹ עַד־עָרֵב:

מִה־רַבּוֹ מַעֲשֵׂיָהּ יִי. כָּל־כֶּלֶם בְּחֻמָּה עָשִׂיתָ. מְלָאָה
הָאָרֶץ קִנְיָיָה:

זֶה הַיָּם גָּדוֹל וְרָחֵב יָדָיִם. שָׁם רָמַשׁ וְאֵין מִסְפָּר. חַיּוֹת קִטְנוֹת
עִם־גָּדוֹלוֹת:

שָׁם אֲנִיּוֹת יִהְלָכּוּן. לִוְיָתָן זֶה יִצָּרֵת לְשִׁחָק־בּוֹ:

כָּל־כֶּלֶם אֵלֶיךָ יִשְׁבְּרוּן. לְתַת אָכְלָם בָּעֵתוֹ:

תִּתֵּן לָהֶם יִלְקֻטוֹן. תִּפְתַּח יָדְךָ יִשְׁבַּעוֹן טוֹב:

תִּסְתִּיר פְּנֵיךָ יִבְהִלּוּן. תִּסָּף רוּחָם יִגְעֻזוּן. וְאֶל־עַפְרָם
יָשׁוּבוּן:

תִּשְׁלַח רוּחְךָ יִבְרָאוּן. וּתְחַדֵּשׁ פָּנֶי אֲדָמָה:

יְהִי כְבוֹד יְיָ לְעוֹלָם. יִשְׁמַח יְיָ בְּמַעֲשָׂיו:

הַמְּבִיט לָאָרֶץ וּתְרַעַד. יַגַּע בְּהָרִים וַיַּעֲשֻׁנוּ:

אֲשִׁירָה לִי בְּחַיִּי. אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי:

יַעֲרֵב עָלָיו שִׁיחִי. אֲזַכִּי אֶשְׁמַח בִּי:

יִתְמוּ חַטָּאִים מִן־הָאָרֶץ. וּרְשָׁעִים עוֹד אֵינָם.

בָּרַכִּי נַפְשִׁי אֶת־יְיָ. הִלְלוּיָהּ:

Then man goes forth to his work,
And to his labor until evening.

How manifold are Thy works, O Lord!
In wisdom hast Thou made them all;
The earth is full of Thy creations.

Yonder is the sea, vast and wide,
Wherein are countless swarms,
Living creatures, small and great,
Making their way like ships,
Leviathan, whom Thou hast formed to frolic therein.

All of them look to Thee
To give them their food in due season.

Thou givest it to them — they gather it;
Thou openest Thy hand — they are well satisfied.

Thou hidest Thy face — they are affrighted;
Thou withdrawest their breath — they perish,
And return to their dust.

Thou sendest forth Thy spirit — they are created,
And Thou renewest the face of the earth.

May the glory of the Lord endure for ever;
May the Lord rejoice in His works.

He but looks on the earth, and it trembles;
He but touches the mountains, and they smoke.

I will sing to the Lord while I live;
I will sing praise to my God while I have my being.

May my meditation be sweet unto Him —
I will rejoice in the Lord.

May sinners vanish from the earth,
And the wicked be no more.

Bless the Lord, O my soul.
Hallelujah.

GOD THE LORD OF NATURE

בן סירא, מ"ב: כ"א-מ"ג: ל"א

אֶזְכֹּר-נָא מַעֲשֵׂי אֱלֹהִים.	וְזֶה חֲזוֹנִי וְאַסְפָּרָה:
בְּאָמַר אֱלֹהִים נִזְכָּרוּ.	וּפִועֵל רְצוֹנוֹ לְקַחוּ:
שֶׁמֶשׁ זֹרְחָת עַל-כָּל נִגְלָתָהּ.	וּכְבוֹד יְיָ עַל-כָּל-מַעֲשָׂיו:
לֹא הִסְפִּיקוּ קְדוֹשֵׁי-אֱלֹהִים.	לְסַפֵּר נִפְלְאוֹת יְיָ:
אִמָּץ אֱלֹהִים צְבָאִיו.	לְהִתְחַזֵּק לִפְנֵי כְבוֹדוֹ:
תְּהוֹם וְלֵב חֶקֶר.	וּבְכָל-מַעֲרֻמֵּיהֶם יִתְבֹּהֵן:
כִּי-יִדְעֶה יְיָ כָּל-דָּעַת.	וְאוֹתֵיזֵת עוֹלָם יְבִיט:
מִחוּהָ חֲלִיפּוֹת וְנִהְיוֹת.	וּמִגִּלָּה חֶקֶר נִסְתָּרוֹת:
לֹא נִעְדָּר מִמֶּנּוּ כָּל-שֶׁכֶל.	וְלֹא חֲלָפוֹ כָּל-דָּבָר:
גְּבוּרַת חֲכָמָתוֹ תִּכְנֶן.	אֶחָד הוּא מַעֲוֹלָם:
לֹא נֹסֵף וְלֹא נֶאֱצָל.	וְלֹא צָרִיד לְכָל-מִבִּין:
כָּל-מַעֲשָׂיו נִחְמָדִים.	וּכְנִיצוּץ לְמִרְאָה:

GOD THE LORD OF NATURE

Ben Sira 42:21-43:31

I would fain bring to mind God's works,
And what I have seen I would recount.

By the word of God His works were formed,
For His will carries out His decree.

The light of the rising sun is everywhere manifest,
So the glory of the Lord is over all His works.

God's holy angels have not the power
To recount the wondrous works of the Lord;

But God gives strength to His hosts,
That they may have the boldness to stand in the presence
of His glory.

He fathoms the depth of the sea, and of the heart of man,
And to His discernment they are laid bare.

For the Lord knows all there is to know,
And sees the eternal meaning of things.

He declares what is past and what is future,
And reveals the profoundest secrets.

No insight is withheld from Him,
And no matter escapes Him.

The might of His wisdom is established;
From everlasting He is the same.

Nothing has been added to Him, nothing has been taken
from Him;

He needs none to give Him counsel.

All His works are truly lovely,
And are like blossoms to behold.

הם חיים וקמים לעד. ולכל-צרך הכל ישמע:

כלם שונים זה מזה. ולא עשה מהם שוא:

זה על-זה חלף טובו. ומי ישבע להביט תאר:

תאר מרום רקיע טהר. ועצם שמים מביע נהרה:

שמש מביע בצאתו חמה. מה-נורא מעשי יי:

בהצהירו ירתים תבל. לפני חרבו מי-יתכלכל:

כור נפוח מחם מוצק. שולח שמש ידליק הרים:

לשון מאור תגמר נושבת. ומנורה תכנה עין:

כי גדול יי עושהו. ודברו ינצח אביריו:

וגם ירח לעתו שב. ממשלת קץ ואות עולם:

בו מועד וזמני חוק. וחפץ עשה בתקופתו:

חדש בחדשו הוא מתחדש. מה-נורא בהשתנותו:

כלי-צבא נכלי מרום. מרצף רקיע מזהירתו:

תואר שמים וחדר כוכב. עדי מזהיר במרומי-אל:

They live and abide for ever,
And to every need the whole universe responds.

All things are different one from another,
But of all He has made no thing is superfluous.

All give of their bounty one to another;
Who can gaze enough at their beauty,

At the sublime beauty of the pure firmament,
The very heaven overflowing with light?

The sun when he goes forth radiates heat —
How awe-inspiring is the work of the Lord!

By noontide it makes the world seethe with heat,
Against its scorching ray who can hold out?

As a blast furnace keeps the casting hot,
So the sun's dart sets the mountains ablaze;

A tongue of flame lays waste the inhabited world,
And with its fire the eye is scorched;

For great is God that made it,
God's word makes His mighty servant triumphant.

Moreover, the moon He made with its phases recurring,
To regulate our times, an everlasting sign;

It sets our festivals and appointed seasons,
Rendering service as it goes about its circuit.

Month by month it renews itself —
How wonderful is it in its transformation!

It is a weapon for the hosts of the clouds on high.
It paves the firmament with its shining.

It is the beauty of heaven, the glory of the stars;
It is like a gleaming jewel in the heights of God.

בְּדֶבֶר-אֶל יַעֲמֹד חֶק.	וְלֹא יִישָׁן בְּאַשְׁמֵרוֹתָיו:
רְאֵה קָשֶׁת וּבִרְךָ עוֹשֶׂיהָ.	כִּי מְאֹד נִהַדְּרָה בְּכָבוֹד:
חֹג הַקִּיפָה בְּכָבוֹדָה.	וְיָד-אֶל נֹטְתָהּ בְּגֹאוֹן:
גְּבוּרָתוֹ תַתֵּן בְּרֶק.	וּתְנַצֵּחַ זִיקוֹת מְשֻׁפָּטוֹ:
לְמַעַנּוֹ בְּרָא אוֹצָר.	וַיַּעַף עָב כְּרֶשֶׁף:
בְּגִדָּלְתוֹ חֹזֶק עָנָן.	וַיִּתְפּוֹצְצוּ אֲבָנֵי בָרָד:
קוֹל רַעֲמֹו יַחִיל אֶרְצוֹ.	וּבְכַחוֹ יִזְיַע הָרִים:
אֵימָתוֹ תַחֲרַף תִּימָן.	זֶלְעָפוֹת צָפוֹן סוֹפָה וְסַעְרָה:
כְּרֶשֶׁף יְנִיף שְׁלָגוֹ.	וּכְאַרְבֶּה יִשְׁכֵּן דֶּרְתוֹ:
תֹּאֵר לִבְנוֹ יִגְהֶה עֵין.	וּמִמָּטְרוֹ יִהְיֶה לֵבָב:
וְגַם כְּפוֹר כְּמֶלֶח יִשְׁפֹּךְ.	וַיִּצְיַץ כְּסָפִיר צִיִּצִים:
צִנֹּת רוּחַ צָפוֹן יִשִּׁיב.	וּבִקְרַח יִקְפִּיא מְקוּרוֹ:
עַל-כָּל-מַעֲמֵד מִים יִקְרִים.	וּכְשֶׁרֶן יִלְבִּישׁ מְקוֹה:
יְבוֹל הָרִים כְּחֶרֶב יִשִּׁיק.	וַיִּגְהַ אֲמָתִים כָּל-הֶבֶה:

At God's behest the law goes forth,
That the moon may not sleep at its watches.

Behold the rainbow and bless its Maker;
Most resplendent is it in glory.

It encompasses the heavenly vault with majesty;
The hand of God spreads it out with magnificence.

His might directs the lightning,
And makes brilliant the flashes of His retribution.

For the lightning has He made an arsenal,
When He sends the clouds flying like birds.

With His might He arms the clouds;
Hailstones burst forth from them.

The sound of His thunder makes His earth to quake;
By His strength He shakes mountains.

The terror of Him stirs up the south wind,
The whirlwind of the north, hurricane and tempest;

His snow He makes fly like a flock of birds;
Its flakes settle down like hordes of locusts.

The beauty of its whiteness dazzles the eyes,
And the heart marvels at its down-pour.

The hoar-frost also He pours out like salt,
And makes the crystals sparkle like sapphire.

He lets icy blasts of the north wind blow,
And freezes the pond till its surface is glazed.

Over every pool of water He spreads a crust,
The pond appears to have put on a breastplate.

The frost consumes the produce of the mountains
like a drought,
And the sprouting pasture like a flame.

מִרְפָּא כֹל מִעֲרַף עֲנָן. טַל פּוֹרֵעַ לְדֹשָׁן שָׁרֵב:
 מִחֲשָׁבְתוֹ תִּשְׁיֵק רִבְּה. וַיֵּט בְּתֵהוֹם אֲיִים:
 יוֹרְדֵי הַיָּם יִסְפְּרוּ קִצָּהוּ. לְשִׁמְעַע אֲזַנְגּוֹ נִשְׁתוֹמֵם:
 שֵׁם פְּלֹאוֹת תִּמְהִי מַעֲשָׂהוּ. מִיִּן כָּל־חַי וְגִבּוֹרוֹת רִבְּה:
 לְמַעַנּוֹ יִצְלַח מְלֶאכֶה. וּבִדְבָרָיו יַפְעֵל רָצוֹן:
 עוֹד כְּאֵלֶּה לֹא נוֹסִיף. וְקֵץ דְּבָר הוּא הַכֹּל:

NATURE GOD'S THRONE OF GLORY

שָׁחַק וְכָל־הַמּוֹן יִבּוֹל
 לְאֵל מְסֻלוֹתָם יִרְמוֹן.
 תִּבְּל וַיּוֹשְׁבֵי־בָהּ לְמוֹל
 יוֹצֵרָם פְּגִיחָם הֵם יִשְׁימוֹן.
 יַעַר וַעֲץ בּוֹ כָּל־יִבּוֹל
 שְׁדָה מְלֹא־קוֹמָה יְקוֹמוֹן:
 וַיִּבְרְכוּ יַחַד כְּלֵם בְּפֶה אֶחָד.
 בָּרוּךְ יְיָ הַמְּבָרֵךְ:
 לֹא מִצָּאוּ רַבִּים מְקוֹר
 סוֹד זֶה וַיִּמָּה־נִּפְלָא יִסּוּדוֹ.
 אָנָּה מְקוֹם כֶּסֶם אֵל וְאוֹר
 קְדוֹשׁ וּמִי יַעֲמִד בְּסוּדוֹ.

A healing for all is the distillation of the clouds,
Even the dew that brings refreshment after heat.

By His counsel He stills the deep;
It is He who has planted the islands in the ocean.

They that go down to the sea tell of its extent,
And when our ears hear it we are astounded.

Therein are marvels, the most wondrous of His works,
All kinds of living things, and the monsters of the deep.

At His bidding the angel descends,
And by His decrees performs His will.

More words like these we will not add,
Our final word is: God is all.

NATURE GOD'S THRONE OF GLORY

Let earth and sea and the Temple's throng
And every highway become exalted,
The world and all who therein do dwell,
And every creature of fen and fell,
In a melody nevermore halted,
With forest and meadow and all their yield,
Fruit of the woodland and fruit of the field,
Unite in an ecstasy deep and strong,

In a rapturous endeavor,
With a single mouth, in a single song,
Their spherical symphony to prolong,
And bless the Lord who is blessed forever.

The pundits vainly enquire His source,
His secret, the wonder of His foundation.
Where is His throne, or His light, or His force,
And who in His council dares take a station?

גִּשְׁבֹּב וְנִעְלָם מִחֻקּוֹר.
 בַּק הֵן מְלֵא אֶרֶץ כְּבוֹדוֹ:
 עֲלִיֹן מְעוֹנוֹ שֵׁם שֵׁם לְהִיּוֹת אֶחָד.
 נוֹרָא וּמִי בְּלִתּוֹ מִבְּרָךְ:
 מַחְנוֹת מְשַׁרְתָּיו גִּחְלִי
 אֲשִׁים וְלִהְבוֹת דְּמוּתָם.
 דִּהְרוֹת כְּרוּכָיו בַּעֲלִי
 כִנָּף לְאַרְבַּע מַחְנוֹתָם.
 חַיּוֹת קְבוּעוֹת מֵעָלִי
 כִסְאוֹ בְּאוֹפֶן מֶרְכְּבוֹתָם:
 יִתְקַבְּצוּ כָלֵם לְעַבְדּוֹ שְׁכֵם אֶחָד.
 וְעָרַץ בְּסוּדָם וּמִבְּרָךְ:

CREATION

אֵתָה לְבִדְךָ יֵצֵר כָּל הוּא.
 וְלֹא יִדְמָה מַעֲשֶׂה לְעוֹשֶׂהוּ:
 כָּל־הָאֲרָצוֹת לֹא יְכִילוּהָ.
 וְאֵף שָׁמַיִם לֹא יַכְלִילוּהָ:
 מִבְּלִי מְאוּמָה כָּל חֲדָשָׁתָה.
 וְאֵת־הַכֹּל בְּלִי כָל פְּעֻלָּתָה:
 וְעַל לֹא־יִסוֹד הַכֹּל יִסְדָּתָה.
 בְּרִצּוֹן רוּחָךְ כָּל תְּלִיתָה:

Sublime and hidden beyond our quest,
His essence unfathomed and unexpressed,
 Even in sacred song and story,
This to declare is our sole resource,
That all the earth in its daily course
 Overflows with its Maker's glory.

 This is the reach of our poor endeavor,
 Then who beside shall by man be blest?

For he is one on His throne above,
 And His lonely sway shall be shaken never.
Then let all creatures in awe and love,
Man or insect, or serpent or dove,
 Now bless the Lord who is blessed forever.

CREATION

Creator, God alone art Thou,
Infinite, incomparable; for how
Shall shaped to Shaper likened be,
Or all Thy spheres encompass Thee?

 Matter was not, before Thou hadst wrought;
 Thy Spirit's Will called worlds from naught,
 And placed them where there was no place,
 To swing through new-created Space.

וְרוּעוֹת עוֹלָם אֶת-כָּל נוֹשָׁאוֹת.
מֵרֹאשׁ וְעַד סוֹף וְאִינָם נִלְאוֹת:
בְּעֵינֶיךָ לֹא דָבָר הוֹקְשָׁה.
רְצוֹנָךְ כָּל-דָּבָר רוֹחֵף עוֹשָׁה:

לְפַעֲלָתְךָ לֹא דָמִית.
אֵל כָּל-תֹּאֵר לֹא שָׁוִית:
וְלֹא קִדְמָה לְמִלְאכָתְךָ מְלָאכָה.
חֲכָמָתְךָ הִיא הַכֹּל עֲרָכָה:

לְרְצוֹנָךְ לֹא קִדְמוּ וְאַחֲרוּ.
וְעַל-חֲפָצֶיךָ לֹא נוֹסְפוּ וְחָסְרוּ:
מִכָּל-חֲפָצֶיךָ לֹא שָׁכַחְתָּ.
וְדָבָר אֶחָד לֹא חָסַרְתָּ:

לֹא הִחְסַרְתָּ וְלֹא הִעֲדַפְתָּ.
וְדָבָר רֵיק בָּם לֹא פָעַלְתָּ:
אַתָּה תִּשְׁבְּחֵם וּמִי הִתְעִיבֵם.
וְשִׁמְץ דָּבָר לֹא נִמְצָא בָּם:

הַחֲלוֹת בְּחֲכָמָה עֲשִׂיתָם.
בְּתַבּוּנָה וּבִדְעַת כְּלִיתָם:
מֵרֹאשִׁית וְעַד אַחֲרִית עֲשׂוּיָם.
בְּאַמֶּת וּבִישׁוֹר וְטוֹב רְאוּיָם:

Thine everlasting arms upbear
All, through all time, unwearied e'er.
For Thee is naught too hard; Thy Will
In all things does Thy Power fulfil.

Yet is Thy work not like to Thee —
Beyond compare, Thy Majesty.
None was, whose work Thou builtest on;
Thy Wisdom planned the whole. And none —

Save Thou allottest their being's span —
Can be. And none can change Thy plan,
To add or take away; for naught
With Thee is wanting or forgot.

In all Thy works, nor glut nor dearth
Is found, nor thing devoid of worth.
Thou hast approved; and who can blame,
To this or that, apportioning shame?

Beginning as Thy Wisdom's thought,
In Knowledge to completion brought,
Perfect Thy whole creation stood;
Thou didst behold and call it good!

GOD'S BENEFICENCE IN NATURE

צוּרֵי אִם דִּרְכָּךְ אֶתְבוֹנֶן.

פְּלִיאָה מִנִּי נִשְׁגָּבָה.

הַכֹּל בְּתִבְיוֹנָה מִתְכוֹנֶן.

גַּם דִּגְלָךְ עֲלֵיהֶם אֶהְבֶּה:

אַתָּה מַלְכִי אֵלִי וְאֲבִי.

אֵלֶיךָ אֶשָּׂא תָם-לִבִּי.

כִּי גִרְסָה נִפְשִׁי לְתֹאבָה:

סָבִיב תַּחֲנוּנָה עֵינַיִם.

יִצְוֶיךָ שְׁמֶךָ יִפְאֲרוּ.

יִפְעַת וְטֹהַר הַשָּׁמַיִם

הַדָּר עֲנֶךָ יִסְפְּרוּ:

מִי שֵׁם הַשֹּׁמֵשׁ לְצֹהַר.

מִי הַלְבִּישָׁה הוֹד גַּם זָהָר.

לְמִי כּוֹכְבֵי אוֹר יִזְמְרוּ:

מִי יִצּוּ לָרוֹחַ וַיִּסּוּבָּב.

יֹאמַר הִרְעִיפוּ שְׁחָקִים.

מִי מוֹצִיא נִפְשָׁנוּ לְשׁוּבָב

מִחִיק אֶרֶץ לֶחֶם חֲקִים:

אַתָּה יי עֹשֶׂה-אֱלֹהִים.

יְדֶךָ לֹא-תִקְצַר וְלֹא-תִלָּא.

אִמְתָּה עַד עוֹלָם תָּקִים:

GOD'S BENEFICENCE IN NATURE

God, when Thy ways I would scan,
They are hidden, I cannot explore them.
For all does Thy wisdom plan;
Thy banner of love waves o'er them.

To Thee, my Father and King,
My prayers sincere I bring;
I yearn to Thee to outpour them.

Behold, on all sides, Thy creation
Sings praises to Thy holy name;
The heavens, in mute adoration,
Thine infinite glory proclaim.

Who made the sun so bright?
Who clad her in raiment of light?
To whom sing the stars aflame?

Whose command does the wind obey?
Who orders the clouds to give showers,
The earth to yield bread that it may
Sustain men's flagging powers?

All this, O God, Thou doest;
Unwearied Thy world Thou renewest;
Thy truth to eternity flowers.

ALL NATURE PRAYS

בְּעֶרֶב יוֹם	כּוֹכְבֵי רוֹם	יִתְאַסְפוּ בְּשִׁמִּי פֹז.
וּלְפָנַי אֵל	כָּל-הַלַּיִל	תִּפְלֶה וְכֶה יִשְׁפְּכוּ אֹז:
מְכַל-קֶן	צִפּוֹר רֵן	בְּמִקְהֵלָה יִתְּנוּ קוֹל.
וּבְכָל-צִלִּיל	יֶהֱגוּ בְּגִיל	תִּפְלֶה וְכֶה לְיוֹצֵר כָּל:
פֶּרְחֵי כָר	שִׁבְלֵי כָר	וּבָנִן כָּל-עֵץ כָּל-בֵּד.
גַּם בִּיאֹר	כָּל-רֶסֶס אוֹר	דּוֹמָם יוֹדוּ לְאַבִּי-עַד:

GOD'S GLORY INEFFABLE

שְׁדֵי נוֹרָא עֲלִילָה.

אֱלֹהִים נְאֹזֵר בְּגִבּוֹרָה.

תּוֹמֵךְ בְּזֶרֶעַ עֹז

מְצֻקֵי אֶרֶץ וְשָׁמַיִם.

בְּרוּחַ פִּיד מִקְדָּם

קִרְאָתָם מֵאֵין וְעַמְדוֹ:

ALL NATURE PRAYS

When night is nigh,
The stars on high
 Gather in heaven above,
And all night long
Their radiant throng
 Pray to the God they love.

The birds in their nest
Know themselves blest,
 And in chorus sing God's praise;
Each tuneful throat
Adds its gladsome note
 To thank God for His grace.

From the trees with their leaves,
From the corn in its sheaves,
 From the flowers in the field that grow,
From each sparkle and gleam
Of the rippling stream,
 Silent prayers to God ever flow.

GOD'S GLORY INEFFABLE

Almighty, whose deeds are most awesome,
God, who art girt with power,
Who by Thine arms upholdest
The pillars of earth and of heaven,
Thou in the beginning didst call them
By the breath of Thy mouth into being.

רַבּוֹת אֶלַּי שְׁמֹשׁוֹת
 לוֹהֲטוֹת מֵאוֹר מַעֲטָה.
 יָרַחִים מֵאֵין סְפָרוֹת
 נוֹגְהִים מִשְׁבִּיב צַעֲדֶיהָ.
 וְכָל גְּדוּדֵי הַכּוֹכָבִים
 מִצִּיצִים מִחֶרֶב־כִּי שָׁחַק:

יִלְכוּ אַף לֹא יִסְבוּ.
 מִקְצֶה שָׁמַיִם יֵצְאוּ.
 וְעַל־קִצּוֹתֵם יִקִּיפוּ.
 יִסְפְּרוּ עֲזוֹנוֹ נוֹרְאוֹתֶיהָ
 וְכָל־מַלְאָכוֹתֶיהָ יִהְלְלוּ:

וְאֲנִי בְּצִלְמָהּ נוֹצֵר.
 לְבוֹשׁ רוּחַ בִּינְתָהּ.
 גִּבְרָא בְּדָמוֹת תְּבִינָתָהּ.
 וְנִשְׁמָה בִּי נִפְחָתָהּ.
 אֲשִׁים יָדַי לְמוֹ־פִי.
 אֶתְבוֹנֵן – זֹאת תִּהְלֶתָהּ:

GOD THE LIFE OF NATURE

אֲבוֹתֵינוּ נִתְּנוּ גִדּוֹל לְאֵל.
 אֶת־מַעֲשֵׂי יָדָיו בְּשִׁמִּי הִרְזוּ מִמַּעַל סִפְרוּ.
 בְּחִלִּפוֹת הַמְרָאוֹת בְּאֶרֶץ מִתְחַת.

Suns by the thousands of myriads
Blaze from the light of Thy garment;
Moons in multitude countless
Gleam from the path Thou hast trodden;
And all the hosts of the stars
Peer forth from the lattice of heaven.

They turn not aside from their course;
From end to end of the heavens
They make their continual circuit;
They tell how awesome Thy strength is,
And praise all Thy dispensations.

And I, in Thine image created,
With Thy spirit of reason invested,
Fashioned to conform to Thy likeness,
By the soul Thou hast breathed in my body —
My mouth tight shut, in silence
I gaze — thus only I praise Thee.

GOD THE LIFE OF NATURE

Our fathers acclaimed the God
Whose handiwork they read
In the mysterious heavens above
And in the varied scene of earth below,

וּבִסְדֵּר הַמַּחְזוֹר לַיָּמִים וְלַלֵּילוֹת.
לְתַקּוּפוֹת וְלַשָּׁנִים.

וּבְתִשְׁבֵּץ גּוֹרֵל הָאָדָם:

וְהִנֵּה מוֹג הַתְּמוּנָה קִמָּרַת הַשָּׁחַר.
לַיֵּל יִגְלֶה נִבְכֵּי חָלָל אֵין-מְצָרִים
יִכְסִימוּ אֹרֶךְ הַיּוֹם.

לַיֵּל יִגְלֵל שְׂדוֹת-רְאִיָּה נַעֲדָרִי-אָפֶק.
מְרַחֲקִים לֹא שַׁעֲרָם הַדְּמִיוֹן:
נִדְהָמָה דַּעַת אֲנוֹשׁ.

אֶךְ מִהֲרָה קוֹם תָּקוּם.
וּבִהְצִיצָה דֶּרֶךְ אָפֶל לֹא-תַחֲוִימִים.
שׁוּב עַל-מְכוֹנָה תִּכּוֹן.
לְאוֹר שְׁמִשּׁוֹת רְחוֹקוֹת.

כְּיוֹצוֹ עַד-הַפֶּכֶם נְצוּצוֹת בּוֹעֲרִים:
עוֹטְפָה הַנִּשְׁמָה.

אֶךְ מִהֲרָה תָּשׁוּב תַּחֲיִי.
שְׁנִית תִּלְמַד לְקֶרֶא שֵׁם אֱלֹהִים
עַל-פְּנֵי רִקְיעַ. תִּכְנַתּוּ בְּחֻזּוֹת חֲדָשָׁה:

שְׁאוּ-מְרוֹם עֵינֵיכֶם וּרְאוּ
מִי-בָרָא אֱלֹהִי.

הַמוֹצִיא בְּמִסְפָּר צָבָאָם
לְכֹלֶם בְּשֵׁם יִקְרָא:

In the orderly march of days and nights,
Of seasons and years,
And in the checkered fate of man.

Meantime have the vaulting skies dissolved;
Night reveals the limitless caverns of space,
Hidden by the light of day,
And unfolds horizonless vistas
Far beyond imagination's ken.
The mind is staggered,
Yet soon regains its poise,
And peering through the boundless dark,
Orients itself anew
By the light of distant suns
Shrunk to glittering sparks.
The soul is faint,
Yet soon revives,
And learns to spell once more the name of God
Across the newly visioned firmament.

*Lift your eyes, look up;
Who made these stars?
He who marshals them in order,
Summoning each one by name.¹*

1. Isaiah 40:26.

אֱלֹהִים הוּא הָאֶחָדוּת
 הַמְגִשֶּׁרֶת עַמִּי חָלָל אֵין-חֶקֶק
 וּמִי עוֹלָמִים אֵין-מִדָּה.
 הַמְקַשֶּׁרֶת אוֹתָם יַחֲדוֹ בְּמַעֲשֵׂה
 כָּמוֹ נַעֲשֶׂה אֲנַחְנוּ בְּמַחֲשָׁבָה:

אֱלֹהִים הוּא הַזֵּהוּת
 בַּחֲמֵר הַיְסוּדִי אֲשֶׁר לְכוֹכְבֵי לֵקֶת וּלְכוֹכְבֵי שָׁבֶת.
 לְזֶה מְעוֹנָנוּ הָאָרֶץ.
 וּלְכָל-נֶפֶשׁ חַיָּה הַשּׁוֹכֶנֶת בָּהּ:

אֱלֹהִים הוּא הָאֶחָדוּת לְכָל-הָזֶה.
 הַתְּמִדָּת הַתְּנוּעָה לְכָל-אֲשֶׁר יָנוּעַ:
 הַקֶּצֶב אֲשֶׁר לְדָבָר וְדָבָר.
 וְטִיב פְּעֻלָּתָם הַהִדְדִּית:

הַמְקַשֶּׁר מַעֲדוֹת כִּימָה

מוֹשְׁכוֹת כָּסִיל יִפְתָּח.

מוֹצִיא מְזוֹרוֹת בְּעֵתוֹ

וְעֵשׂ עַל-בְּנֵיהֶם יִנָּחֵם:²

אֱלֹהִים הוּא סוּד-הַחַיִּים.
 הַמַּצִּית אֶת-הַחֲמֵר הַדְּמוּם.
 לְדַחִיפָה פְּנִימִית וּלְמַטָּרָה:

2. על פי איוב ל"ח: ל"א-ל"ב.

God is the oneness
That spans the fathomless deeps of space
And the measureless eons of time,
Binding them together in act,
As we do in thought.

He is the sameness
In the elemental substance of stars and planets,
Of this our earthly abode
And of all that it holds.

He is the unity
Of all that is,
The uniformity of all that moves,
The rhythm of all things
And the nature of their interaction.

*He binds up the Pleiades in a cluster
And loosens the chains of Orion;
He directs the signs of the Zodiac
And guides the constellations of the Bear*

God is the mystery of life,
Enkindling inert matter
With inner drive and purpose.

2. Based on Job 38:31-32.

הוא השִׁלְהֶבֶת הַיּוֹצֵרֶת.
 הַמְשַׁנָּה חוֹתֵם-חֶמֶר לֹא-יִחְיֶה.
 עַדִּי יִקְפֹּץ אֶל מְמָשְׁלוֹת הַנָּה רָמוֹת מִן הָרָם.
 יֵאֹר בְּזֹהַר לֶהֱט מְרָגֵשׁ.
 וּבִאֲחֵרִיתוֹ יִהְיֶה לְלִבֹּת-אֵשׁ מִחֻשְׁבָּה:

וְאִי כִּי אֵין רָמֹז לִיצוֹר חַי
 מִפְּרִיעַ אֶת-דְּמָמַת הַנִּצָּחִים אֲשֶׁר לְסִפְּיֹת.
 לֹא נוֹאִיל לְדָמוֹת כִּי זֹאת הָאֶרֶץ.
 זֹאת הַנִּקּוּדָה הַנִּעֲרָה בְּאֵין-סוּף.
 רַק הִיא לְבִדָּה חֲנוּנָה נְדַעַת אֱלֹהִים:

אָכֵן הַמוֹפֶת הַהוּא
 הַמְקַשֵּׁר אֶת-הָעוֹלָמוֹת בְּמוֹסְדוֹת חֶמֶר.
 הוּא מְקַשֵּׁר אֶת-כָּל-הָעוֹלָמוֹת
 יַחְדָּו בְּמוֹסְרוֹת חַיִּים:

כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרָא רִיחַ
 וּמַגִּיד לְאָדָם מֶה-שָּׁחוּ.
 עוֹשֶׂה שָׁחַר עֵיפָה.
 וְיִרְדּוּ עַל-בְּגָמֵי אֶרֶץ.
 יְיָ אֱלֹהֵי-צְבָאוֹת שְׁמוֹ:

He is the creative flame
That transfigures lifeless substance,
Leaping into ever higher realms of being,
Brightening into the radiant glow of feeling,
Till it turn into the white fire of thought.

And though no sign of living thing
Break the eternal silence of the spheres,
We cannot deem this earth,
This tiny speck in the infinitude,
Alone instinct with God.

By that token
Which unites the worlds in bonds of matter
Are all the worlds bound
In the bond of Life.

*It is He who forms the mountains
And creates the wind,
And reveals His inner mind to man;
He who makes the dawn and darkness,
Who marches over the heights of earth;
The Lord, God of hosts, is His name.³*

3. Amos 4:13.

אֱלֹהִים הוּא בְּאִמוּנָה.

בְּהַ גִּבֹּר חֵילִים

עַל-פֶּחַד-הַבְּדִידוֹת עַל-אֶזְל־הַיָּד.

עַל-תְּמוּטָה וְמוֹת:

אֱלֹהִים הוּא בְּתִקְוָה.

אֲשֶׁר כְּעֶמּוּד-אוֹר

תִּבְקַע אֶת-תְּהוֹמוֹת הָאָפֶל

אֲשֶׁר לְחֹטָא לְיִסּוּרִים וּלְיָאוֹשׁ:

אֱלֹהִים הוּא בְּאַהֲבָה

אֲשֶׁר יוֹצֵרֶת מְנָה וְסוֹלָחַת.

רוּחוֹ הִיא הַמְּרַחֶפֶת

עַל-פָּנֵי הַתְּהוֹ-נֹכְהוּ יִצְרוּהוּ בְּגִי-אֲנוֹשׁ.

תִּרְגִּזוּ עוֹלוֹת עוֹמְדוֹת אֵיתָן.

תִּחְלֹל עֵדֶן לֹא לְבָשׁוּ צוּרָה תַּעֲזֹרֶר לְחַיִּים.

לְעוֹלָם חֲדָשׁ יִתֵּר-טוֹב בּוֹ:

אֲדֹנִי מֶנֶת חֶלְקִי וְכוֹסִי

אֲתָה תוֹמִיךְ גּוֹרְלִי:

תוֹדִיעֵנִי אֶרֶח חַיִּים

שְׁבַע שְׁמֵחוֹת אֶת-פָּנֶיךָ

נַעֲמֹת בִּימִינְךָ נִצַּח:

God is in the faith
By which we overcome
The fear of loneliness, of helplessness,
Of failure and of death.

God is in the hope
Which, like a shaft of light,
Cleaves the dark abysses
Of sin, of suffering, and of despair.

God is in the love
Which creates, protects, forgives.
His is the spirit
Which broods upon the chaos men have wrought,
Disturbing its static wrongs,
And stirring into life the formless beginnings
Of the new and better world.

*Thou art my portion,
O Eternal;
Thou art my share.
Thou wilt show me the path of life;
Fullness of joy is in Thy presence;
Everlasting happiness dost Thou provide.⁴*

4. Psalm 16:5, 11.

TORAH AND THE GOOD LIFE

THE TORAH AS GUIDE

אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ בְּעֶצְת רָשָׁעִים.

וּבְדֶרֶךְ חֲטָאִים לֹא עָמַד.

וּבְמוֹשֵׁב לְצִידִים לֹא יָשָׁב:

כִּי אִם-בְּתוֹרַת יְיָ חָפְצוֹ.

וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:

וְהָיָה כְּעֵץ שְׁתוּל עַל-פִּלְגֵי מַיִם.

אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעֵתוֹ.

וְעָלְהוּ לֹא יִבּוֹל.

וְכָל אֲשֶׁר יַעֲשֶׂה יִצְלִיחַ:¹

אֲשֶׁרִי שֹׁמְרֵי מִשְׁפָּט.

עֹשֶׂה צְדָקָה בְּכָל-עֵת:²

אֲשֶׁרִי תְּמִימֵי-דֶרֶךְ.

הַהֹלְכִים בְּתוֹרַת יְיָ:

אֲשֶׁרִי נֹצְרֵי עֲדָתוֹ.

בְּכָל-לֵב יִדְרֹשׁוּהוּ:³

2. תהלים ק"ו: ג'.

1. תהלים א': א'-ג'.

3. תהלים ק"ט: א'-ב'.

TORAH AND THE GOOD LIFE

THE TORAH AS GUIDE

Happy is the man who has not walked in the counsel of
the wicked,

Nor stood in the way of sinners,

Nor sat in the seat of scoffers,

But whose delight is in the law of the Lord,

And who meditates on His law day and night.

For he is like a tree planted by streams of water,

That brings forth its fruit in its season,

And whose leaf does not wither;

Whatsoever he does prospers.¹

Happy are they who practice justice,

Who do right at all times.²

Happy are they whose way is blameless,

Who follow the law of the Lord.

Happy are they who keep His testimonies,

Who seek Him with the whole heart.³

1. Psalm 1:1-3.

3. Psalm 119:1-2.

2. Psalm 106:3.

תֹּרַת יי תְּמִימָה מְשִׁיבַת נֶפֶשׁ.

עֲדוּת יי נֶאֱמָנָה מַחְכִּימַת פֶּתִי:

פְּקוּדֵי יי יִשְׂרָאֵל מְשַׁמְחֵי-לֵב.

מִצּוֹת יי בָּרָה מְאִירַת עֵינַיִם:

יִרְאֵת יי טְהוֹרָה עוֹמֶדֶת לְעַד.

מִשְׁפָּטֵי-יי אֶמֶת צִדְקוֹ יִחַדּוּ:

הַנִּחְמָדִים מוֹזֶהָב וּמָפֹז רָב.

וּמִתוֹקִים מִדְּבַשׁ וְנוֹכֶת צוּפִים:⁴

אִמְרוֹת יי אִמְרוֹת טְהוֹרוֹת.

כֶּסֶף צְרוּף בַּעֲלִיל לְאֶרֶץ מוֹזֵק שְׂבַעַתִּים:⁵

מַעֲיֵד דְּבָרָיו לִיַּעֲקֹב.

חֲקִיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:⁶

אֲחֵלִי יִכְנוּ דֶּרֶךְִי.

לְשֹׁמֵר חֻקֶּיהָ:⁷

הַדְּרִיכֵנִי בְּאַמְתָּךְ וּלְמִדָּנִי.

כִּי-אַתָּה אֱלֹהֵי יִשְׂרָאֵל.

אוֹתָךְ קָוִיתִי כָּל-הַיּוֹם:⁸

5. תהלים י"ב: ו'.

7. תהלים קי"ט: ה'.

4. תהלים י"ט: ח'-י"א.

6. תהלים קמ"ו: י"ט.

8. תהלים כ"ה: ה'.

The law of the Lord is perfect, reviving the spirit;
The testimony of the Lord is trustworthy, teaching the
simple man wisdom.

The precepts of the Lord are right, rejoicing the heart;
The commandment of the Lord is clear, enlightening
the eyes.

Reverence for the Lord is pure, enduring forever;
The judgments of the Lord are true, they are righteous
altogether.

More to be desired are they than gold, yea, than
much fine gold;
Sweeter also than honey, than the drippings of
honeycombs.⁴

The words of the Lord are pure words,
Silver refined in a crucible on the ground, purified
seven times.⁵

He declares His word to Jacob,
His statutes and His judgments to Israel.⁶

O that my ways were directed
To keep Thy statutes.⁷

Guide me in Thy truth and teach me,
For Thou art the God of my salvation;
For Thee do I wait all the day.⁸

4. Psalm 19:8-11.

6. Psalm 147:19.

8. Psalm 25:5.

5. Psalm 12:7.

7. Psalm 119:5.

הַעֲבֵר עֵינֵי מַרְאוֹת שְׁוֹא.

בְּדַרְכֶּיךָ חֲנִי:

פַּעַמֵי הֶבֶן בְּאִמְרָתְךָ.

וְאַל-תִּשְׁלַט-בִּי כָל-אָוֶן:

גֵּר-לְרֹגְלִי דְבָרְךָ.

וְאוֹר לְנִתְיָבְתִּי:⁹

הוֹרֵנִי יְיָ דַרְכְּךָ אֱהַלֶךְ בְּאִמְרָתְךָ.

יַחַד לְבָבִי לִירְאָה שְׁמֶךָ:¹⁰

צֶדֶק עֲדוֹתֶיךָ לְעוֹלָם.

הִבִּינִי וְאַחֲיָה:¹¹

THE CALL TO RIGHTEOUSNESS

פֶּתַח פִּיךָ לְאֱלֹם.

אֶל-דִּין כָּל-בְּנֵי חַלּוּת:

פֶּתַח-פִּיךָ שְׁפֹט-צֶדֶק.

וְדִין עָנִי וְאַבְיוֹן:¹

10. תהלים פ"ו: י"א.

9. תהלים קי"ט: ל"ז, קל"ג, ק"ה.

11. תהלים קי"ט: קמ"ד.

1. משלי ל"א: ח'-ט'.

Turn mine eyes away from looking to vanity,
And keep me alive in Thy ways.

Order my footsteps by Thy word,
And let no evil have dominion over me.

Thy word is a lamp unto my feet,
And a light unto my path.⁹

Teach me, O Lord, Thy way, that I may walk
by Thy truth;
Make me single-hearted that I may revere Thy
name.¹⁰

Thy testimonies are eternally right;
Make me understand them that I may live.¹¹

THE CALL TO RIGHTEOUSNESS

Open your mouth in behalf of the speechless,
In the cause of all such as are appointed to destruction.

Open your mouth, judge righteously,
And plead the cause of the poor and needy.¹

9. Psalm 119:37, 133, 105.

10. Psalm 86:11.

11. Psalm 119:144.

1. Proverbs 31:8-9.

הַצֵּל לְקַחִים לְמוֹת.

וּמָטִים לְהָרֵג אִם־תִּחְשׂוּךְ:

כִּי־תֹאמַר הֵן לֹא־יִדְעֻנוּ זֶה.

הֲלֹא־תִכֵּן לְבוֹת הוּא־יָבִין.

וְנֹצֵר נִפְשֶׁךָ הוּא יָדַע.

וְהָשִׁיב לְאָדָם כְּפָעֻלוֹ:²

אִטֵּם אָזְנוֹ מִזִּיעַקַת־דָּל.

גַּם־הוּא יִקְרָא וְלֹא יַעֲנֶה:³

מִלֹּה יִי חוּגֵן דָּל.

וּגְמָלוֹ יִשְׁלַם־לוֹ:⁴

נוֹתֵן לָרֶשַׁת אֵין מַחְסוֹר.

וּמַעֲלִים עֵינָיו רַב־מְאֲרוֹת:⁵

עֹשֶׂק דָּל חֲרָף עֲשָׂהוּ.

וּמִכְבָּדוֹ חֲגֹן אֲבִיוֹן:⁶

לַעֲג לָרֶשַׁת חֲרָף עֲשָׂהוּ.

שָׁמַח לְאִיד לֹא יִנְקֶה:⁷

2. משלי כ"ד: י"א-י"ב.

4. משלי י"ט: י"ז.

6. משלי י"ד: ל"א.

3. משלי כ"א: י"ג.

5. משלי כ"ח: כ"ז.

7. משלי י"ז: ה'.

Rescue those who are being taken away to death;
Will you forbear to save those about to be slain?

If you say: 'Why, we knew nothing of this,'
Does not He who weighs the hearts discern it?

And He that preserves your life, does He not know it?
Will He not requite each man according to his work?²

He who stops his ears against the cry of the poor
Shall himself cry, and not be answered.³

He who is gracious to the poor lends to the Lord,
And He will repay him for his good deed.⁴

He who gives to the poor shall not lack;
But he who shuts his eyes against them shall have
many a curse.⁵

He who oppresses the poor blasphemes his Maker;
But he who is gracious to the needy honors Him.⁶

Whoever mocks the poor blasphemes his Maker;
And whoever rejoices in another's calamity shall not
go unpunished.⁷

2. Proverbs 24:11-12.

4. Proverbs 19:17.

6. Proverbs 14:31.

3. Proverbs 21:13.

5. Proverbs 28:27.

7. Proverbs 17:5.

גִּמְלַל נַפְשׁוֹ אִישׁ חֶסֶד.

וְעָבַר שְׁאָרוֹ אַכְזָּרִי:⁸

אֶל־תִּגְזַל־דָּל כִּי דַל הוּא.

וְאֶל־תִּדְכָּא עָנִי בַשָּׁעַר:

כִּי־יִי יָרִיב רִיבָם.

וְקָבַע אֶת־קִבְעֵיהֶם נֶפֶשׁ:⁹

אֶל־תִּסַּג גְּבוּל עוֹלָם.

וּבְשָׂדֵי יְתוּמִים אֶל־תִּבְא:

כִּי־גֹאֲלָם חֹזֵק.

הוּא־יָרִיב אֶת־רִיבָם אֶתְדָּ:¹⁰

לֹא־יִכּוֹן אָדָם בְּרָשָׁע.

וְשָׁרֵשׁ צַדִּיקִים בַּל־יָמוּט:¹¹

בְּרִבּוֹת צַדִּיקִים יִשְׁמַח הָעָם.

וּבִמְשׁוֹל רָשָׁע יֵאָנַח עָם:¹²

בַּעֲלֵץ צַדִּיקִים רַבָּה תִּפְאָרֶת.

וּבִקְוֹם רָשָׁעִים יִחַפֵּשׂ אָדָם:¹³

8. משלי כ"ב: כ"ב-כ"ג

11. משלי י"ב: נ.

13. משלי כ"ח: י"ב.

8. משלי י"א: יז.

10. משלי כ"ג: י"א.

12. משלי כ"ט: ב'.

A kind man does good to himself;
But a cruel man troubles his own flesh.⁸

Rob not the weak because he is weak,
And crush not the poor in the gate;
For the Lord will take their part,
And rob the robbers of their life.⁹

Remove not the ancient landmark,
And encroach not on the fields of the fatherless
For their Champion is strong;
He will take their part against you.¹⁰

No man can hold his own by wickedness;
But the righteous shall never be uprooted.¹¹
When the righteous are in power, the people rejoice;
But when the wicked bear rule, the people groan.¹²

When the righteous triumph, there is great
celebration;
But when the wicked rise, men hide themselves.¹³

8. Proverbs 11:17.

10. Proverbs 23:10-11.

12. Proverbs 29:2.

9. Proverbs 22:22-23.

11. Proverbs 12:3.

13. Proverbs 28:12.

בְּבִרְכַּת יִשְׂרָאֵל תְּרוּם קָרְתָּ.

וּבְכִפֵּי רְשָׁעִים תִּהְיֶה: ¹⁴

צִדְקָה תְּרוּמָם גּוֹי.

וְחֶסֶד לְאֲמִים חֲטָאתָ: ¹⁵

בְּאֵין חֲזוֹן יִפְרַע עָם.

וְשֹׁמֵר תּוֹרָה אֲשֶׁרֶהוּ: ¹⁶

THE WORTH OF INTEGRITY

אֶל-תִּקְנָא בְּאִישׁ חֶמֶס.

וְאֶל-תִּבְחַר בְּכָל-דֶּרֶךְיוֹ:

כִּי תוֹעֵבֶת יִי גִלּוֹז.

וְאֶת-יִשְׂרָאֵל סוֹדוֹ: ¹

בְּאֶרַח רְשָׁעִים אֶל-תִּבְא.

וְאֶל-תֵּאֱשֶׁר בְּדֶרֶךְ רָעִים:

פָּרַעְהוּ אֶל-תַּעֲבֹר-בּוֹ.

שִׁטָּה מַעֲלִיו וַעֲבֹר:

¹⁵. משלי י"ד: ל"ד.

¹⁴. משלי י"א: י"א.

¹⁶. משלי כ"ט: י"ח.

¹. משלי נ': ל"א-ל"ב.

Through the blessing of the upright a city is exalted;
But through the mouth of the wicked it is overthrown.¹⁴

Righteousness exalts a nation;
But sin is a disgrace to any people.¹⁵

Where there is no vision, the people cast off restraint;
But they that keep the law, happy are they.¹⁶

THE WORTH OF INTEGRITY

Envy not the man of violence,
And choose none of his ways.

For the perverse is an abomination to the Lord;
But the upright enjoy His confidence.¹

Do not set foot upon the path of the wicked,
And walk not in the way of evil men.

Avoid it, pass not by it;
Turn from it, and pass on.

14. Proverbs 11:11.

16. Proverbs 29:18.

15. Proverbs 14:34.

1. Proverbs 3:31-32.

כִּי לֹא יִשְׁנוּ אִם-לֹא יִרְעוּ.

וַנְּגַזֵּלָהּ שְׁנָתָם אִם-לֹא יִכְשִׁילוּ:

וְאַרְחַ צִדִּיקִים כְּאוֹר נֶגַה.

הוֹלֵךְ וְאוֹר עַד-נֶכּוֹן הַיּוֹם:²

אֶל-תֵּינֵעַ לְהַעֲשִׂיר.

מִבִּינְתָהּ חֲדָל:³

טוֹב מַעַט בְּצַדִּיקָה.

יִרְבֵּה תְבוּאוֹת בִּלְא מִשְׁפָּט:⁴

טוֹב מַעַט בִּירְאֵת יי.

מֵאוֹצֵר רַב וּמְהוּמָה בּוֹ:

טוֹב אֲרֻחַת יֵרֶק וְאַהֲבָה-שָׁם.

מִשׁוֹר אָבוֹס וְשִׁנְאָה-בּוֹ:⁵

אִישׁ אֱמוּנוֹת רַב-בְּרָכוֹת.

וְאֵץ לְהַעֲשִׂיר לֹא יִנָּקֶה:

רַחֲב-נֶפֶשׁ יִגְרֶה מְדוּן.

וּבִטָּח עַל-יְיָ יִדְשֵׁן:⁶

2. משלי ד': יד-טז, י"ח.

4. משלי טז: ח'.

6. משלי כ"ח: כ', כ"ה.

3. משלי כ"ג: ד'.

5. משלי ט"ו: ט"ז-י"ז.

For they sleep not, except they have done evil;
And their slumber is broken, unless they cause some one
to fall.

But the path of the righteous is as the light of
dawn,

That shines ever more brightly till the full light
of day.²

Weary not yourself to be rich;
Desist from that aim.³

Better is a little with righteousness
Than great revenues with injustice.⁴

Better is a little with reverence for the Lord
Than great treasure and turmoil with it.

Better is a dinner of herbs where love is
Than a fatted ox and hatred with it.⁵

A trustworthy man is amply blessed;
But one who hastens to get rich incurs guilt.

He who is of a greedy spirit stirs up strife;
But he who puts his trust in the Lord thrives.⁶

2. Proverbs 4:14-16, 18.

4. Proverbs 16:8

6. Proverbs 28:20, 25.

3. Proverbs 23:4.

5. Proverbs 15:16-17

הוֹלִיךְ בָּתָם יִלְךְ בְּטָח.

וּמַעֲקֹשׁ דֶּרֶכָיו יִנָּדֶעַ:

תִּמַּת יִשְׂרָאֵל תִּנָּחֵם.

וּסְלָף בְּגָדִים יִשָּׁדֵם:

צִדְקַת תָּמִים תִּיָּשֶׁר דֶּרֶכּוֹ.

וּבִרְשָׁעָתוֹ יִפֹּל רָשָׁע:

תוֹעֵבָת יְיָ עֲקָשִׁי-לֵב.

וּרְצוֹנוֹ תִּמְיָמִי דֶּרֶךְ:⁸

מִתְהַלֵּךְ בְּתִמּוֹ צַדִּיק.

אֲשֶׁר־י בָּנוּ אַחֲרָיו:⁹

Who Is Worthy to Worship God?

יְיָ אֶהְבֵּתִי מְעוֹן בֵּיתָךְ.

וּמִקּוֹם מִשְׁכַּן כְּבוֹדֶךָ:¹

נִכְסְפָה וְגַם-כָּל־תְּהַ נִפְשִׁי לְחַצְרוֹת יְיָ.

לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל-אֵל חֵי:²

8. משלי יא: ג', ה', כ'.

7. משלי י': ט'.

9. משלי כ': ד'.

2. תהלים פ"ד: ג'.

1. תהלים כ"ז: ח'.

He who walks honestly walks securely;
But he whose ways are crooked shall be found out.⁷

The honesty of the upright guides them;
But the crookedness of the faithless destroys them.

The righteousness of the honest man makes his way
smooth;
But the wicked falls by his own wickedness.

Men of crooked mind are an abomination to the
Lord;
But such as are honest in their way are His delight.⁸

The just man who walks in his integrity,
Happy are his children after him!⁹

WHO IS WORTHY TO WORSHIP GOD?

O Lord, I love to abide in Thy house,
The place where Thy glory dwells.¹

My soul yearns, yea, pines for the courts of the
Lord;
My heart and my flesh sing for joy to the living
God.²

7. Proverbs 10:9.

9. Proverbs 20:7.

8. Proverbs 11:3, 5, 20.

1. Psalm 26:8.

2. Psalm 84:3.

בְּאֵיל תַּעֲרֹג עַל־אֲפִיקֵי־מַיִם.

כֵּן נִפְשֵׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים:

צִמְאָה נִפְשֵׁי לֵאלֹהִים לֹאֵל חִי.

מָתִי אָבוֹא וְאַרְאֶה פָּנַי אֱלֹהִים:³

וְאֲנִי בָרַב חֲסִדֶּיךָ אָבוֹא בֵיתְךָ.

אֲשַׁתְּחִוָּה אֶל־הֵיכַל קִדְשְׁךָ בִּירְאָתְךָ:⁴

שִׁמְעַ תִּפְלֶה

עֲדִיךָ כָל־בָּשָׂר יָבֹאוּ:

אֲשֶׁרִי תִבְחַר וּתִקְרַב.

יִשְׁכֹּן חֲצִרֶיךָ.

נִשְׁבָּעָה בְּטוֹב בֵּיתְךָ.

קִדְשׁ הֵיכָלְךָ:⁵

יִי מִי־יִגּוֹר בְּאַהֲלֶיךָ.

מִי־יִשְׁכֹּן בְּהֵר קִדְשְׁךָ:

הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק.

וְדַבֵּר אֱמֶת בְּלִבּוֹ:

4. תהלים ה': ח'.

3. תהלים ס"ב: ב'–ג'.

5. תהלים ס"ה: ג', ה'.

As a deer pants for the water courses,
So pants my soul for Thee, O God.

My soul thirsts for God, for the living God;
How long till I come and appear before God?³

As for me, by Thine abundant grace, I enter Thy
house;

I worship at Thy holy temple in awe of Thee.⁴

O Thou who hearest prayer,
Unto Thee do all men come.

Happy is he whom Thou choosest and bringest near,
That he may dwell in Thy courts.

May we have our fill of the goodness of Thy
house,

The holy place of Thy temple.⁵

Lord, who may sojourn in Thy tabernacle?

Who may dwell upon Thy holy mountain?

He who walks blamelessly, and does right,
And speaks truth from his heart;

3. Psalm 42:2-3.

4. Psalm 5:8.

5. Psalm 65:3, 5.

לֹא-רָגַל עַל-לְשׁוֹנוֹ.
 לֹא-עָשָׂה לְרַעְהוּ רָעָה.
 וַחֲרָפָה לֹא-נָשָׂא עַל-קָרְבוֹ:

נִבְזָה בְּעֵינָיו נִמְאָס.
 וְאֶת-יִרְאֵי יי' יִכְבֵּד.
 נִשְׁבַּע לְהַרְעֵ וְלֹא יָמַר:

כִּסְפוֹ לֹא-נָתַן בְּנֶשֶׁךְ.
 וְשָׁחַד עַל-נֶקִי לֹא-לָקַח.

עָשָׂה אֱלֹהֵי לֹא יָמוּט לְעוֹלָם:⁶

מִי-יַעֲלֶה בְּהָרֵי יי'.
 וּמִי-יָקוּם בְּמָקוֹם קֹדֶשׁ:

נֶקִי כַפַּיִם וּבֵר לֵב.
 אֲשֶׁר לֹא-נָשָׂא לִשְׂוֹא נַפְשׁוֹ
 וְלֹא נִשְׁבַּע לְמַרְמָה:⁷

לֹא-יָשֵׁב בְּקֶרֶב בֵּיתִי עָשָׂה רְמִיָּה.
 דִּבֶּר שְׁקָרִים לֹא-יִכּוֹן לִנְגַד עֵינָי:

עֵינֵי בְּנֵאֲמַנִי-אֶרֶץ לְשֹׁכֵת עַמִּדִּי.
 הִלֵּךְ בְּדֶרֶךְ תָּמִים הוּא יִשְׁרָתֵנִי:⁸

7. תהלים כ"ד: ג'-ד'.

6. תהלים ט"ז: א'-ה'.

8. תהלים ק"א: ז', ו'.

Who has no slander on his tongue,
Who does no harm to his fellow,
And raises no scandal against his neighbor;

Who regards a vile person with contempt,
But honors them that worship the Lord;
Who swears to his own hurt, and does not retract;

Who puts not out his money on usury,
Nor takes a bribe against the innocent.

He that does such things will never lose his foothold.⁶

Who shall ascend the mountain of the Lord?
And who shall stand in His holy place?

He who is clean of hand and pure of heart;
Who sets not his mind on what is false,
And swears not to a lie.⁷

He shall not dwell in My house who practices deceit;
He who tells lies has no standing in My sight.

Mine eyes are upon the faithful of the land, that they
may dwell with Me;
Whosoever walks in the way of integrity, he shall
minister to Me.⁸

6. Psalm 15:1-5.

7. Psalm 24:3-4.

8. Psalm 101:7, 6.

קָרוֹב יְיָ לְכָל-קִרְאָיו.

לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת:⁹

כֵּן בִּקְדָשׁ חֲזִיתִיךָ

לִרְאוֹת עֲזָךְ וּכְבוֹדֶךָ:

כִּי-טוֹב חֶסֶדְךָ מִחַיִּים

שָׁפַתִּי יִשְׁבַּחֲוֶנָּה:¹⁰

פֶּרֶשְׁתִּי יָדַי אֵלֶיךָ.

וּנְפֹשִׁי כְּאֶרֶץ-עֵינָפָה לָּךְ:¹¹

שְׁלַח-אוֹרְךָ וְאַמְתָּךְ הִמָּה יִנְחֹנֵנִי.

וּבִיאוּנִי אֶל-הַר-קִדְשְׁךָ וְאֶל-מִשְׁכְּנוֹתֶיךָ:¹²

THE BLESSEDNESS OF THE GOOD LIFE

תִּמְתַּת יִשְׂרָאֵל תִּנְחָם. וְסִלָּף בְּגָדִים יִשְׂדָּם:

לֹא-יִוָּעֵיל הוּן בְּיוֹם עֶבְרָה. וְצִדְקָה תַּצִּיל מִמּוֹת:¹

מִצְדִּיק רָשָׁע וּמִרָשִׁיעַ צִדִּיק. תוֹעֵבֶת יְיָ גַם-שְׁגִיָּהֶם:²

בָּא זֶדוֹן וַיִּבֹּא קָלוֹן. וְאֶת-צְנוּעִים חֲכָמָה:³

10. תהלים ס"ג: ג'-ד'.

12. תהלים ס"ג: ג'.

2. משלי י"ז: ט"ז.

9. תהלים קמ"ה: י"ח.

11. תהלים קמ"ג: ו'.

1. משלי י"א: ג'-ד'.

3. משלי י"א: ב'.

The Lord is nigh to all who call upon Him,
To all who call upon Him in truth.⁹

So have I beheld Thee in the sanctuary,
Seeing Thy power and Thy glory.

Because Thy lovingkindness is better than life,
My lips shall praise Thee.¹⁰

I spread forth my hands to Thee;
My soul thirsts for Thee like a parched land.¹¹

O send out Thy light and Thy truth; let them lead me;
Let them bring me to Thy holy mountain and to Thy
dwelling-places.¹²

THE BLESSEDNESS OF THE GOOD LIFE

The integrity of the upright guides them;
But the crookedness of the faithless destroys them.

Riches are of no avail in the day of wrath;
But righteousness saves from death.¹

He who acquits the wicked, and he who condemns the
righteous,
Both of them are an abomination to the Lord.²

When pride comes, disgrace follows;
But with the modest is wisdom.³

9. Psalm 145:18.

11. Psalm 143:6.

1. Proverbs 11:3-4.

3. Proverbs 11:2.

10. Psalm 63:3-4.

12. Psalm 43:3.

2. Proverbs 17:15.

טוב-רש הולך בתמו מעקש דרכים והוא עשיר: 4

מתוקה שנת העבד אם-מעט ואם-הרבה יאכל.

והשבע לעשיר איננו מניח לו לישון: 5

טוב שפל-רוח את-עונוי מחלק שכל את-גאים:

טוב ארך אפים מגבור. ומשל ברוחו מלכד עיר: 6

טובה תוכחת מגלה מאהבה מסתרת:

נאמנים פצעי אוהב. ונעזרות נשיקות שונא: 7

בנפל אויבך אל-תשמח. ובכשלו אל-יגל לבך. פן-יראה

יך ורע בעיניו: 8

לב שמח ייטב גהה. ורוח נכאה תיבש-גורם: 9

טוב שם משמן טוב ויום המות מיום הנולדו:

טוב ללכת אל-בית-אכל מלכת אל-בית משתה.

באשר הוא סוף כל-האדם ונחי יתן אל-לבו:

טוב לשמע גערת חכם מאיש שומע שיר כסילים.

6. קהלת ה': י"א.

7. משלי כ"ז: ה'-ו'.

8. משלי י"ז: כ"ב.

4. משלי כ"ח: ו'.

6. משלי ט"ז: יט', ל"ב.

8. משלי כ"ד: י"ז-י"ח.

Better is the poor man who walks in his integrity,
Than one who is crooked in his ways, though he be rich.⁴

Sweet is the sleep of the laborer, whether he eat
little or much,
But the surfeit of the rich man allows him no sleep.⁵

Better it is to be of a lowly spirit with the humble,
Than to divide the spoil with the proud.

A forbearing man is better than a warrior;
And he who rules his temper than he who takes a city.⁶

Better is a frank rebuke
Than love that is reticent.

Honest are wounds from a friend;
But the kisses of an enemy are forced.⁷

Rejoice not when your enemy falls,
And let not your heart be glad when he stumbles,
Lest the Lord see it and be displeased.⁸

A contented spirit is good for the health,
But anxiety shrivels the bones.⁹

A good name is better than precious ointment,
And the day of death than the day of one's birth.

It is better to go to the house of mourning
Than to go to the house of feasting;

For that is every man's end,
And the living will take it to heart.

It is better that a man hear the rebuke of the wise
Than that he should hear the song of fools;

4. Proverbs 28:6.

6. Proverbs 16:19, 32.

8. Proverbs 24:17-18a.

5. Ecclesiastes 5:11.

7. Proverbs 27:5-6.

9. Proverbs 17:22.

כי כקול הסירים תחת הסיר כן שחוק הכסיל:
טוב אחרית דבר מראשיתו. טוב ארד-רוח מגבה
רוח:¹⁰

THE BLESSED INFLUENCES OF THE TORAH

The following reading consists of passages from Rabbinic literature which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

נמשלו דברי תורה במים ביין בשמן בדבש ובחלב:¹

מה המים מסוף העולם ועד סופו.

כך תורה מסוף העולם ועד סופו:

ארצה מארץ מדה ורחבה מנירים:²

מה המים חיים לעולם.

כך תורה חיים לעולם:

כי-חיים הם למצאיהם ולכל-בשרו מרפא:³

מה המים חנם לעולם.

כך תורה חנם לעולם:

הוי כל-צמא לכו למים . . .

לכו שברו בלוא-כסף ובלוא-מתיר יין וחלב:⁴

¹⁰. קהלת ז': א-ב', ה'-ו', ח'.

¹. שיר השירים רבה, א'.

³. משלי ד': כ"ב.

². איוב י"א: ט'.

⁴. ישעיה נ"ח: א'.

For like the crackling of nettles under kettles,
So is the jesting of the fool.

Better is the end of a business than its beginning;
And patience is better than pride.¹⁰

THE BLESSED INFLUENCES OF THE TORAH

The following reading consists of passages from Rabbinic literature which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

The words of the Torah are likened to water, to wine, to oil, to honey and to milk.¹

Even as water is everywhere present from one end of the world to the other, so the Torah pervades all life from one end of the world to the other.

*The extent thereof is longer than the earth and broader than the sea.*²

Even as water gives life to the world, so the Torah gives life to the world.

*It is life to those who find it,
Health to all their flesh.*³

Even as water is given to the world without price, so Torah is given to the world without price.

*Ho, every one who is thirsty, come to the water . . .
Come, buy wine and milk without money and without price.*⁴

10. Ecclesiastes 7:1-2, 5-6, 8.

1. All Rabbinic passages in this reading are taken from the first chapter of Midrash Rabbah to Song of Songs.

2. Job 11:9.

3. Proverbs 4:22.

4. Isaiah 55:1

מה המים משיבים נפשו של אדם.

כך תורה משיבה נפשו של אדם:

תורת יי תמימה משיבת נפש:⁵

מה המים מטהרים את-האדם.

כך תורה מטהרת את-האדם:

אמרות יי אמרות טהרות:⁶

מה המים יורדים טפין-טפין ונעשים נחלים-נחלים.

כך תורה אדם לומד קממא-קממא עד שנעשה כנחל נובע:

נחל נבע מקור חכמה:⁷

מה המים מניחים מקום גבה והולכים במקום נמוך.

כך תורה מנחת מי שדעתו גבוהה עליו ומדבקת במי

שדעתו נמוכה עליו:

בא ודון ויבא קלון ואת-צנועים חכמה:⁸

מה המים מגדלים את-הצמחים.

כך דברי תורה מגדלין כל-מי שעמל בהם:

והיה כעץ שתול על-מים ועל-יובל ישלח שרשיו:⁹

6. תהלים יב, ו'.

8. משלי יא: ב'.

5. תהלים יט: ח'.

7. משלי יח: ד'.

9. ירמיה יז: ח'.

Even as water revives the spirit of man, so the Torah revives the spirit of man.

*The Torah of the Lord is perfect,
Reviving the spirit.⁵*

Even as water cleanses man's body, so the Torah cleanses man's soul.

The words of the Lord are pure words.⁶

Even as the water, descending drop by drop, runs into streams, so the Torah, acquired little by little, issues from the scholar in a flowing stream of wise teaching.

A flowing brook, a fountain of wisdom!⁷

Even as water flees from the high places and flows to the lowlands, so the Torah shuns the man of haughty spirit and is drawn to the man of lowly spirit.

*When pride comes, disgrace follows;
But with the modest is wisdom.⁸*

Even as water stimulates the physical growth of plants, so the Torah stimulates the spiritual growth of all who labor in it.

*He shall be like a tree planted by the waters,
That sends out its roots to the stream.⁹*

5. Psalm 19:8.

7. Proverbs 18:4.

9. Jeremiah 17:8.

6. Psalm 12:7.

8. Proverbs 11:2.

מה הִיָּין כָּל־זֶמֶן שֶׁהוּא מְתִישֵׁן מִשְׁתַּבֵּחַ.
כִּךְ דִּבְרֵי תוֹרָה כָּל־זֶמֶן שֶׁמְתִישִׁים בְּאָדָם מִשְׁתַּבְּחִים:

עוד יגובון בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יְהִי: 10

מה הִיָּין מְשַׁמֵּחַ אֶת־הַלֵּב.

כִּךְ דִּבְרֵי תוֹרָה מְשַׁמְּחִים אֶת־הַלֵּב:

פְּקוּדֵי יְיָ יִשְׂרָאֵל מְשַׁמְּחֵי־לֵב: 11

מה הַשָּׁמֶן מַעֲדֵן הָרֹאשׁ וְהַגּוֹף.

כִּךְ דִּבְרֵי תוֹרָה מַעֲדָנִים הָרֹאשׁ וְהַגּוֹף:

דְּשָׁנָה בַּשָּׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה: 12

מה דָּבֶשׁ וְחֶלֶב מְתוֹקִים.

כִּךְ דִּבְרֵי תוֹרָה מְתוֹקִים:

וּמְתוֹקִים מִדָּבֶשׁ וְחֶלֶב צוּפִים: 13

THAT GOD HELP US LIVE THE GOOD LIFE

אִתָּה הַיּוֹדֵעַ מִחֻשְׁבוֹת אָדָם וּמִבֵּין סִעְפֵּי לֵב בְּשֶׁר וָדָם.

יִדְעָתָ כִּי בְּכָל־לִבִּי לַעֲשׂוֹת רְצוֹנְךָ חִפְצָתִי.

וּמִלְפָּנֶיךָ אֲשָׂאֵל כָּל־יָמֵי. אֲחִלִּי יִכְנוּ דְרָכִי לְשֹׁמֵר

חֲקִירָה:

11. תהלים י"ט: ט.

12. תהלים י"ט: י"א.

10. תהלים צ"ב: ט"ז.

13. תהלים כ"ג: ה'.

Even as wine improves with age, so a man's Torah improves with advancing years.

*They will yield more fruit in old age;
Fresh and green will they be.*¹⁰

Even as wine cheers the heart of man, so the words of the Torah cheer the heart.

*The precepts of the Lord are right,
Cheering the heart.*¹¹

Even as ointment refreshes the head and the body, so the words of the Torah refresh the mind and the spirit.

*Thou anointest my head with oil,
My cup overflows.*¹²

Even as honey and milk are sweet, so the words of the Torah are sweet.

*Sweeter than honey,
Than the drippings of honeycombs.*¹³

THAT GOD HELP US LIVE THE GOOD LIFE

Thou knowest the thoughts of men,
And readest the minds of mortals.
Thou knowest that with all my heart
I desire to serve Thee,

That every day I exclaim,
Would that my ways were directed to keep Thy law!

10. Psalm 92:15.

12. Psalm 23:5.

11. Psalm 19:9.

13. Psalm 19:11.

אָבֵל אֶתָּה יָדַעְתָּ כִּי סִבְבוֹנִי חֲבֵלִי הִיָּצַר הָרַע אֲשֶׁר בּוֹ
בְּחַנְתָּנִי.

וְאֶפְפוֹנִי הֲבֵלִי הָעוֹלָם אֲשֶׁר בּוֹ צָרַפְתָּנִי.
עַד אֲשֶׁר לִבִּי סִחַרְחַר וְכַחֲי עֲזָבָנִי.
וְלֹא-יִתְּנוּנִי לְהַזְכִּיר שְׁמֶךָ בְּבֶרֶלֶב וּבִגְקִיּוֹן-כָּף.
לְרֹדֶף צִדְקָה וּמִשְׁפָּט וּלְעֲשׂוֹת חֶסֶד וְאַמֶּת.

וְשִׁפְכָתִי בְּגִדְךָ תַּחֲנוּת וְשִׁיחוֹת לְעוֹרֶר נִפְשִׁי הַיְשָׁנָה
מִשְׁנָתָהּ:

יָדַעְתִּי אֲמָנָם כִּי לֹא בָרַב דְּבָרִים תִּתְרַצֶּה.
וְלֹא בְרוּחַ-שְׁפָתִים תִּמָּצֵא.
כִּי-אִם בְּשִׁבְר־רוּחַ וּבְחִרְדַּת-נִפְשׁ וְרוּחַ-לֵּבָב:
הוֹרֵנִי יְיָ דֶּרֶכְךָ וּנְתַנִּי בְּאַרְחַ מִישׁוֹר.

וְהִבֵּר מַחְשְׁבוֹתַי וְטָהַר רַעֲיוֹנֵי מַהֲבֵלִי הָעוֹלָם.
וְהִצִּילָנִי מִכָּל-צָרוֹת וְצוּקוֹת הַמִּבְדִּילוֹת בֵּינִי לְבִינֶיךָ
וְהַמְדִּיחוֹת אוֹתִי מִעֲבוֹדָתְךָ.
וְהִעֲבֵר סָבֵל אָנוּשׁ מֵעַל-צָוָאֲרִי.
וַיַּחֲד לִבִּי לַעֲמֹס עַל מִצּוֹתֶיךָ כִּי בָם חַיִּי רוּחִי.
וְאֲשׁוּב אֵלֶיךָ בְּתִשׁוּבָה שְׁלָמָה בְּכָל-לִבִּי.

לֵב טָהוֹר בָּרָא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חִדַּשׁ בְּקִרְבִּי:

But Thou knowest
How I am caught in the toils of the baser instincts
With which Thou dost test me,
How I am overwhelmed by the vanities of the world
With which Thou dost try me,
So that my mind reels and my strength fails.
Thus they keep me from invoking Thee with purity of
heart and cleanness of hand,
From following the right and the just,
And doing what is kind and true.

Therefore will I pour out before Thee
Prayers and meditations,
To arouse my dormant spirit from its sleep.

Full well I know that Thou art not appeased by a flow of words,
And art not to be reached by the breath of the lips,
But only by contrition, humility and tenderness of heart.

Teach me, O Lord, Thy way, and guide me in an even
path.

Cleanse my mind and purify my thoughts from the vanities
of the world,
And save me from all forms of trouble and distress
That would put a barrier between me and Thee,
And would shut me out from Thy service.
Remove from my shoulder every man-made burden,
And make me single-hearted to bear the yoke of Thy
commandments,
For by them my spirit lives.
Let me then return to Thee with all my heart in perfect
repentance.

Create for me a clean heart, O God, and put a new
steadfast spirit in me.

THE PIOUS MAN

What is piety? Is it abandonment of the world?
Is it scrupulous performance of rites, or fanatic zeal?
Let us observe the pious man and probe into his soul.
We shall discover in it that which transcends man,
That which surmounts the visible and available,
Steadily preventing him from immersing himself in sensation
or ambition,
From yielding to passion or slaving for a career.
For him life takes place amid horizons beyond the span
of years.

He senses the significant in small things; he is alive
to the sublime in common acts and simple thoughts.
He feels the hidden warmth of good beneath the thick
crust of evil.
In the rush of the passing, he notes the stillness of the eternal.
He complies with destiny; he is at peace with life.
Every experience opens to him the door into a temple of
light, though the vestibule be dark and dismal.
His responsibility to God is the scaffold on which he stands,
as daily he builds his life.

He serves family, friend, community and nation.
These never become for him blind alleys; they ever
remain thoroughfares to God.
With sacrifice and single-mindedness, he continues on
the way.
His conscience is attuned to listen to the voice of God;
His concern is for the will of God;
He turns his back on human vanity.
He disdains the shabbiness of human selfishness, and
deplores the meagerness of human service.

He abhors shining garments, a smiling countenance or
 miracles of art, when they cover vice or blasphemy.
He loathes great temples and monuments of worldly glory,
 when built by sweat and tears of suffering slaves.

The pious man lays no claim to reward.

Engrossed in the beauty of what he worships, he shuns
 self-display.

The wise man, master of himself, oft deems himself author
 of his mastery;

Not so the pious, who, no less master of himself, administers
 his life in God's name.

The wise man seeks to penetrate into the soul of the sacred:
The pious man ever strives to be penetrated by it.

Faith engages a man's mind;

Piety, his entire life.

Faith precedes piety; piety is faith's achievement.

Faith desires to meet God; piety to abide by Him.

Faith strives to know His will; piety, to do it.

Faith yearns to hear His voice; piety, to respond to it.

The pious man is never alone, for God is within reach
 of his heart.

In affliction, though desolate for a moment, he need but
 turn his eyes,

To discover his grief outflanked by God's compassion.

Having achieved understanding, he believes;

Having acquired, he gives away;

Having lived, he knows how to die.

He craves not vainly for the endless rotation of his own
 life's wheel;

He is content to merge his being into that of the God
 he loves.

LIFE IS WHAT WE MAKE IT.

What are good and evil, truth and falsehood, love and hate,
valor and cowardice?

What is human destiny, the purpose of man's existence,
the good and the full life?

In vain do we seek life's meaning in the chance event or
in the iron law of cause and effect.

Neither our successes nor our failures, neither our pos-
sessions nor our losses determine life's trend.

Life's secret resides in the freedom of the spirit,
Which bends all vicissitudes to its purpose of creating
souls, of striking sparks of divinity out of the
flint of hard circumstance.

Life's truth is in the power of choice and decision,
Entrusted to man to fashion a world of beauty and goodness.

Good is that which enhances for all alike the worth
of human life.

Good is that which challenges whatever robs life of its
meaning for the weakest and the humblest in
God's Kingdom.

Such good is unchanging and valid at all times and
in all places.

Its source is in God, the Source of all being.

Its call and compulsion derive from the inexhaustible
Spring of all life.

This faith in life's goodness is not the complacency of the
self-contented,

Of him who finds the world good, because he prospers
in all he does.

True faith does not avert its eyes from the want and the misery that mar man's world.

It does not stop its ears to shut out the lament of those whose bodies are twisted with pain, or the piercing cry of those whose minds are stricken with terror of death.

Faint is the voice that bears gladsome tidings, small the measure of happiness in the world.

'The length of our life is seventy years, perchance through strength eighty years; yet their span is but travail and vanity.'

Our sacred writings unfold a tale of sighs and tears, of sorrow and affliction, of unending strife and anguish of soul.

They vibrate with indignant wrath at men's baseness and depravity.

They denounce men's lust for the power to enslave their fellows.

They cover with contempt the mean and groveling ambitions of heartless self-seekers.

Despite that, Israel's faith refuses to pronounce the life of man beyond the reach of hope and betterment.

That faith gives us no rest;

It ferrets us out of every refuge from the raw realities of life.

It bids us share with God in the work of creation.

It commands us to bring forth the best that resides in all things, both good and evil.

This is true religion's call to repentance and redemption.

'Prepare ye a way for the Lord, a path in the wilderness for our God.'

A STANDARD FOR SELF-JUDGMENT

Based on Chapter 31 of the Book of Job

Grant, O God, that we learn to scrutinize our ways and to judge our conduct by the rule to which Thy servant Job held himself bound. May we search our hearts for answers to the questions he put to himself:

‘Has my heart ever followed my eyes in evil desire?
Have I dealt falsely with any man or sought to deceive him?

Have I ever ignored the rightful claim of any one who served me? Have I ever forgotten that my Maker made him too, that the same God formed both of us?

Have I ever begrudged a poor man anything? Have I ever let a widow pine in want? Have I ever eaten my food alone, not sharing it with the fatherless?

Have I ever seen any perishing for lack of clothing, naked in their need, without providing them with raiment, till they blessed me for covering them?

Have I ever sued unoffending men, knowing the verdict would be mine?

Have I ever, in my pride, renounced the need of God, reveling in my wealth and boasting that my hands had gathered riches? Have I been false to God, regaling my senses with His bounties, while ignoring His will?

Have I ever rejoiced at my foe’s ruin, or exulted when evil befell him, or indulged in the sin of cursing him, and praying for his death?

Was a stranger ever stinted in his meal at my home? Have I ever let a wayfarer sleep in the streets, not opening my door to him?

Have I ever covered up my misdeeds or denied my faults?

Have I ever failed to speak up in defense of the right, afraid of what the crowd would say, dreading public opinion?

May this searching of our hearts help us to know Thy will, O God, and to be steadfast in fulfilling it.

RIGHTEOUSNESS MUST BE LIVED.

Based on Habakkuk 1-2

When Judea was still a kingdom, the Chaldeans, a wild horde of brute men, overran her land and spread panic among her people.

They came like clouds of locusts that darken the sky; they pounced like vultures on their prey.

Cities and fortresses crumpled before their headlong onset like trees and houses before a hurricane.

The prophet had foretold their coming, and had called upon Judea to repent of her sins while yet there was time.

Yet he was aghast when his words came true.

For the devastation the enemy wrought was beyond compare with the sin that had brought it on.

The innocents who bore the brunt of the carnage and the ravage far outnumbered those whose deeds aroused the prophet's wrath.

Sinful though Judea was, she still was human; with all her crimes, her conscience was not dead.

That a barbarous horde of wolf-men should rend her
and drink her blood seemed a travesty on the ways
of God.

The prophet, moved by God's own spirit, took God to task.
Verily God had to answer to Himself for the devious course
of His retribution.

That humans should share the chance fate of fishes caught
in nets by fishermen,

Who, in glee at their haul, set up their very nets and fishing
rods as gods,

Ill fits the purpose of divine chastisement.

'Are they a judgment from Thee, O God?' the prophet
cried,

'Are they Thy messengers of punishment?

Thine eyes are too pure to rest on evil;

Thou canst not look on oppression; why then look on at
ruthless men?

Why then be silent when the impious swallow those
who are better than they?'

Patiently the prophet waited for light to illumine the dark
in his soul.

His plea did not go unanswered.

The still small voice of God half-revealed and half-concealed
the meaning of His ways.

He bade the prophet write down on a tablet words for
men to read as they run, and to ponder when they
stop,

Words whose meaning only time can unfold:

'The impious men, their powers shall fail them, if they
who profess righteousness *will live by their faith.*'

This divine riddle men must learn to solve,
If the world is not to be turned back to its primeval
chaos,

If the earth is not to be overrun by the savage tribes who in
their blood lust threaten to bring back the kingdom
of the jungle.

Swearing allegiance to God and to His law cannot
suffice;

Professing unswerving faith in the truth and the right
is not enough.

Men must *live* their allegiance, and weave their faith into
the pattern of all they strive for.

Justice and love dare not remain mere iridescent dreams for
the spirit to indulge in on Sabbaths and other
solemn days.

The Kingdom of God cannot be defended by those of
mere passive faith,

By those who are persuaded that God causes righteous-
ness to triumph, regardless of what men do.

Only that faith which impels us to live in mutual helpfulness
can enable us to overcome the deadly enemies of
God and man.

God is a Lord of hosts.

To be numbered among those hosts we must engage in
unyielding struggle to make this world safe for
all who want to be free and fair and kind;
For only thus will the ancient oracle be fulfilled:

'The impious men, their power shall fail them,
If they who profess righteousness *will live* by
their faith.'

THAT WE BE NOT TEMPTED BY THE SUCCESS
OF THE UNGODLY

Suggested by Psalm 1

O God, the prosperity of the wicked tempts us to follow their counsel,

The success of the sinners to take their road, the glee of the scoffers to join their company.

Help us to resist these temptations.

Make known to us Thy will, and fill our hearts with joy in the doing of it.

Imbue us with passion for Thy truth, and may we never weary of seeking it.

The life that is rooted in Thee is like a tree planted by a stream.

The drought of men's ill-will cannot wither its fruit, neither can the hot winds of malice parch its foliage.

Teach us to understand that the triumph of those who defy Thee is short-lived, that the vantage of those who are ruthless and without conscience is transient.

The ungodly life ends in destruction, though it flourish for a time; let us not be deluded by its flowering.

May we realize that Thy righteous wrath, though slow to be aroused, breaks forth in the end like a tempest, sweeping away like chaff the laid up gains of greed and violence.

Knowing that Thou carest for the life of the just, may we be moved to seek justice, no matter how great the cost.

Thou wilt surely vindicate those who have been faithful to Thy law.

May we so trust in Thee that we be immune to the temptations which would lead us astray.

COURAGE TO WITHSTAND THE RIDICULE OF THE WORLDLY

Suggested by Psalm 4

O God, when I strive to live in accord with Thy will, to deal honestly, to act kindly, to pursue justice and peace, I find but few to hearten me.

Many are they who deride me and mock my ways.

Grant me, O Lord, the strength to resist the swirling eddy of worldly ambition that would suck me into the vortex of envy, struggle, and hate.

Give me the courage to withstand the derision of those who sneer at virtue, lest my spirit be cowed.

To those who, in their unbridled greed, take joy in hoarding riches and wielding dominion I would retort: O, ye fools, in vain ye seek to slake your thirst for wealth and power.

Your discontent must grow with each new draft.

All your scheming and all your lying will bring you naught but failure.

You will yearn in vain for a moment of inner peace and for a sign of God's approval.

Not such is my lot; though my means be slender, and they who befriend me few, yet my cup overflows with happiness.

The zest I have in life all your wealth can never yield.

Peacefully I lay me down at night to sleep, in calm reliance on God's blessed love.

THAT RELIGION BE NOT A CLOAK FOR HYPOCRISY

Suggested by Psalm 5

O God, frustrate the purposes of evil men who make a show of piety, while in their hearts they mock at righteousness.

They exploit their fellowmen and cheat them of their due, and then seek to bribe Thee with lavish gifts out of the hard-earned toil of those they rob.

Make known to them that Thou despisest their worshipful posturings, and loathest their sanctimonious cant.

May those who worship Thee in truth never come to doubt Thine unfailing justice.

May they never be driven by suffering to sinful utterance or disloyal deed.

How the hypocrites gloat in tearing honest men away from Thee!

Having driven the righteous from Thy presence, they remain sole masters of religion's power, and use its symbols for their own ends.

Open, O God, men's eyes so that they may discern the evil intent of those who invoke Thy name to hallow their ungodly deeds.

Create in men a repugnance to all pretense and hypocrisy; fortify against scorn and ridicule all those who trust in Thee.

Let them abide in the confidence that truth will in the end prevail.

GOD OUR REDEEMER

ISRAEL ASSURED OF REDEMPTION

אָנִי יְיָ קִרְאתִיךָ בְּצֶדֶק וְאַחֲזֹק בְּיָדְךָ.

וְאַצְרֶךָ וְאַתְּנֶךָ לְבְרִית עִם לְאוֹר גּוֹיִם:

לְפָקֶחַ עֵינַיִם עוֹרוֹת לְהוֹצִיא מִמִּסְגָּר אֲסִיר מִבֵּית כָּלָא יִשְׁבִּי
חֶשֶׁךְ:

אָנִי יְיָ הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא-אֶתֵּן וְתַהֲלֹתִי
לְפָסִילִים:¹

אֶל-תִּירָא עַבְדִּי יַעֲקֹב וּיִשְׁרוֹן בְּחֻרְתִּי בּוֹ:

כִּי אֶצְקֶם-מַיִם עַל-צָמָא וְנוֹזְלִים עַל-יִבְשָׁה.
אֶצְקֶם רוּחִי עַל-וֶרְעָךָ וּבִרְכָתִי עַל-צֶאֱצָאֶיךָ:

וְצִמְחוּ בִּבְיִן חֲצִיר כַּעֲרָבִים עַל-יִבְלֵי-מַיִם:

זֶה יֹאמַר לִי אָנִי וְזֶה יִקְרָא בְּשֵׁם-יַעֲקֹב

1. ישעיה מ"ב: ו'-ח'.

GOD OUR REDEEMER

ISRAEL ASSURED OF REDEMPTION

I, the Lord, have called you in righteousness;
I have taken you by the hand;

I have kept you, and made you a covenanted people,
A light to the nations,

To open eyes that are blind,
To bring captives out of the dungeon,
Those who sit in darkness out of prison.

I am the Lord, that is My name,
And My glory will I not yield to another,
Nor the praise due Me to graven images.

Fear not, O Jacob My servant,
Jeshurun, whom I have chosen.

As I pour water on the thirsty land,
And streams on the dry ground,
So will I pour My spirit upon your seed,
And My blessing upon your offspring;

And they shall spring up among the grass,
As willows by the flowing streams.

One shall say: 'I am the Lord's',
And another shall call himself by the name of Jacob;

וְזֶה יִכְתֹּב יָדוֹ לַיְי וּבָשֶׁם יִשְׂרָאֵל יִכְנֶה:²

אֶל-תִּירָא כִּי גֹאֲלִתִּיךָ קָרָאתִי בְשִׁמְךָ לִי-אֲתָה:

כִּי-תַעֲבֹר בְּמִים אֶתְךָ אָנִי וּבִנְהָרוֹת לֹא יִשְׁטָפוּךָ.

כִּי-תִלָּךְ בְּמוֹ-אֵשׁ לֹא תִכְנֶה וְלֹהֲבָה לֹא תִבְעֹר-

בָּךְ:³

וְאֲתָה אֶל-תִּירָא עַבְדִּי יַעֲקֹב וְאִם-יִי וְאֶל-תַּחַת יִשְׂרָאֵל.

כִּי הִנְנִי מוֹשִׁיעֶךָ מִרְחוֹק וְאֶת-זֶרְעֶךָ מֵאֶרֶץ שָׁבִים.

וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מִחֲרִיד:⁴

ISRAEL PRAYS FOR DELIVERANCE.

יִי מָה-רַבּוֹ צָרִי.

רַבִּים קָמִים עָלַי:

רַבִּים אֹמְרִים לְנַפְשִׁי.

אִין יְשׁוּעָתָה לּוֹ בָּאֱלֹהִים. סֵלָה:

3. ישעיה מ"ג: א'-ב'.

2. ישעיה מ"ד: ב'-ה'.

4. ירמיה ל': י"ג.

Another shall mark his hand 'The Lord's,'
And surname himself by the name of Israel.²

Fear not, for I have redeemed you,
I have called you by your name, you are Mine.

When you pass through the waters, I will be with you;
Through the rivers, they shall not overflow you.

When you walk through the fire, you shall not be
scorched;
No flame shall burn you.³

Therefore fear not, O My servant Jacob, says the Lord;
Be not dismayed, O Israel;

For lo, I will save you from afar,
And your seed from the land of their captivity;

And Jacob shall again be quiet and at ease,
And none shall make him afraid.⁴

ISRAEL PRAYS FOR DELIVERANCE.

Lord, how many are my foes,
How many those who rise up against me!

Many are they who say of my soul:
'There is no help for him in God.'

2. Isaiah 44:2-5.

4. Jeremiah 30:10.

3. Isaiah 43:1-2.

וְאַתָּה יי מִגֵּן בְּעָדִי.

כְּבוֹדִי וּמְרִים רֹאשִׁי:

לֹא-אֵירָא מְרַבּוֹת עָם.

אֲשֶׁר סָבִיב שָׁתוּ עָלַי¹:

אֲשֶׁר חָשְׁבוּ רַעוֹת בְּלִב.

כָּל-יּוֹם יִגְוְרוּ מִלְחָמוֹת:

שָׁנְנוּ לְשׁוֹנָם כְּמוֹ-נֶחֱשׁ.

חֶמֶת עֲכָשׁוּב תַּחַת שְׁפָתֵימוֹ:

שָׁמְרֵנִי יי מִיַּד רָשָׁע.

מֵאִישׁ חֲמָסִים תִּנָּצְרֵנִי.

אֲשֶׁר חָשְׁבוּ לְדַחּוֹת פֶּעַמִּי:

טָמְנוּ גֵּאִים פֶּחַ-לִי וַחֲבָלִים.

פָּרְשׁוּ רֶשֶׁת לִיד-מַעְגָּל.

מִקְשִׁים שָׁתוּ-לִי²:

כִּי פִי רָשָׁע וּפִי-מִרְמָה עָלַי פָּתַחוּ.

דָּבְרוּ אֵתִי לְשׁוֹן שָׁקֶר:

וַדְּבַרִּי שְׁנָאָה סִבְבוּנִי.

וַיִּלְחַמּוּנִי חֲנָם³:

². תהלים ק"ט: ג'-ו'.

¹. תהלים נ': ב'-ד', ז'.

³. תהלים ק"ט: ב'-ג'.

But Thou, O Lord, art a shield about me;
My glory, He who raises my head.

I am not afraid of the myriads of people
Who have beset me on all sides,¹

Who plan evil things in their heart;
Every day they stir up wars.

They have sharp tongues like serpents;
Vipers' venom is under their lips.

Keep me, O Lord, from the hands of the wicked;
Guard me against violent men,
Who plan to trip my steps.

The proud have hid a snare for me, and cords;
They have spread a net by the wayside;
They have set traps for me.²

For they have opened vicious and deceitful mouths
against me;
They speak to me with lying tongues.

They beset me on all sides with malicious plots,
And fight against me for no cause.³

1. Psalm 3:2-4, 7.

3. Psalm 109:2-3.

2. Psalm 140:3-6.

כִּי־אָמְרוּ אוֹיְבֵי לִי.

וְשֹׁמְרֵי נַפְשִׁי נִוְעָצוּ יַחְדָּו:

לֵאמֹר אֱלֹהִים עֲזָבוּ.

רָדְפוּ וְתַפְשׁוּהוּ כִּי־אֵין מַצִּיל:⁴

לוֹלִי יְיָ שְׁהִיָּה לָנוּ.

יֵאמֶר־נָא יִשְׂרָאֵל:

לוֹלִי יְיָ שְׁהִיָּה לָנוּ.

בְּקוֹם עָלִינוּ אָדָם:

אֲזִי חַיִּים בְּלָעוֹנוּ.

בְּחָרוֹת אָפַם בָּנוּ:

אֲזִי הַמָּיִם שִׁטְפוּנוּ.

נַחֲלָה עָבַר עַל־נַפְשָׁנוּ:

אֲזִי עָבַר עַל־נַפְשָׁנוּ.

הַמָּיִם הַיִּדּוֹנִים:

בְּרוּךְ יְיָ

שֶׁלֹא נִתְּנָנוּ טָרֶף לְשֹׁנֵיהֶם:

⁴. תהלים ע"א: י'-יא.

For my enemies speak concerning me,
And those who are watching for my life take counsel
together,

Saying: 'God has abandoned him;
Pursue and take him; for there is no one to
rescue him.'⁴

'Were it not that the Lord was with us,'
Let Israel say,

'Were it not that the Lord was with us,
When men rose up against us,

Then would they have swallowed us alive,
When their anger blazed forth against us;

Then would the waters have swept us away,
The stream would have overwhelmed us;

Yea, we would have been overwhelmed,
By the surging waters.'

Blessed be the Lord,
Who has not let us become a prey to their
teeth.

4. Psalm 71:10-11.

נִפְשָׁנוּ כְּצִפּוֹר נִמְלֹטָה מִפֶּחַ יוֹקָשִׁים.

הִפַּח וְשָׁכַר וְאַנְחָנוּ נִמְלֹטָנוּ:

עֲזָרְנוּ בְּשֵׁם יי.

עֲשֵׂה שָׁמַיִם וָאָרֶץ:⁵

חַנּוּן יי חַנּוּן.

כִּי־רַב שָׁבַעְנוּ בּוֹ:

רַבַּת שָׁבָעָה־לָּהּ נִפְשָׁנוּ.

הִלְעָג הַשָּׂאֲנִיִּים.

הִבּוֹ לְגִּאֲיוֹנִים:⁶

עֲשֵׂה־עָמִי אוֹת לְטוֹבָה.

וַיֵּרְאוּ שֹׁנְאֵי יי־בָשׁוּ.

כִּי־אַתָּה יי עֲזָרְתָּנִי וְנִחַמְתָּנִי:⁷

יי נִחַנִּי בְּצַד־קָתֶדָה לְמַעַן שׁוֹרְרִי.

הַיָּשָׁר לְפָנַי דִּרְכָּךְ:⁸

יִקְלְלוּ־הֵמָּה וְאַתָּה תִּבְרָךְ.

קָמוּ וַיִּבָּשׁוּ וְעִבְדֶּךָ יִשְׁמַח:⁹

6. תהלים קכ"ג: ג'-ד'.

8. תהלים ה': ט'.

5. תהלים קכ"ד.

7. תהלים פ"ו: י"ג.

9. תהלים ק"ט: כ"ח.

We are like a bird escaped from the fowler's
snare;

The snare is broken, and we have escaped.

Our help is in the Lord,
The Maker of heaven and earth.⁵

Be gracious to us, O Lord, be gracious to us;
For we are full sated with contempt.

Our soul is full sated
With the scorn of those that live at their ease,
The contempt of the proud oppressors.⁶

Grant me some token of good;
That those who hate me may see it, and be ashamed,
Because Thou, O Lord, hast helped me, and comforted
me.⁷

O Lord, lead me in Thy righteousness because of
my enemies;
Make Thy way straight before me.⁸

Let them curse, but bless Thou;
When they arise, they will be put to shame, but Thy
servant will rejoice.⁹

5. Psalm 124.

7. Psalm 86:17.

9. Psalm 109:28.

6. Psalm 123:3-4.

8. Psalm 5:9.

THE REDEMPTION THAT AWAITS ISRAEL

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

בָּמָה חֲבִיבִים יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ-בְּרוּךְ-הוּא. שֶׁבְּכָל-
מָקוֹם שֶׁגָּלוּ שְׂכִינָה עִמָּהֶם: ¹

וְשָׁב יי אֱלֹהֶיךָ אֶת-שְׁבוּתֶךָ וְרַחֲמֶךָ: ²

גְּדוּלָה הַכְּבֹשָׁה הָעוֹמֶדֶת בֵּין שְׁבָעִים זְאֵבִים. גְּדוּל הוּא
הָרוּעָה שֶׁמִּצִּילָהּ וְשׁוֹמְרָה: ³

מִזְרָה יִשְׂרָאֵל יִקְבְּצֶנּוּ. וְשָׁמְרוּ כְּלָעָה עֲדָרוֹ: ⁴

אָמְרוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ-בְּרוּךְ-הוּא. אֵימָתִי אַתָּה גּוֹאֲלֵנוּ.
אָמַר לָהֶם. כְּשֶׁתִּדְּרוּ ⁵ מִדְּרָגָה הַתַּחְתּוֹנָה:

כִּי שָׁחָה לְעֶפֶר נִפְשָׁנּוּ. קוֹמָה עֲזֹרְתָה לָנוּ: ⁶

נִמְשְׁלוּ יִשְׂרָאֵל לְעֶפֶר וּלְכוֹכָבִים.

כְּשֶׁהֵם יוֹרְדִים יוֹרְדִים עַד עֶפֶר.

וְכֶשֶׁהֵם עוֹלִים עוֹלִים עַד לְכוֹכָבִים: ⁷

וְשָׁמַתִּי אֶת-יֹרְעָךָ בְּעֶפֶר הָאָרֶץ . . . ⁸

וְהִרְבִּיתִי אֶת-יֹרְעָךָ בְּכוֹכְבֵי הַשָּׁמַיִם: ⁹

². דברים ל': ג'.

⁴. ירמיה ל"א: ט'.

⁶. תהלים ס"ד: כ"ז, כ"ז.

⁸. בראשית י"ג: ט"ז.

¹. מגילה כ"ט.

³. מדרש תנחומא, תולדות ח'.

⁵. שמות רבה: א'.

⁷. מגילה ט"ז.

⁹. בראשית כ"ז: ד'.

THE REDEMPTION THAT AWAITS ISRAEL

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

How beloved are the Israelites in the sight of the Holy One, blessed be He! For wherever they were exiled, the Divine Presence accompanied them.¹

*Then will the Lord come back with you from your captivity and have compassion upon you.*²

Wonderful is the lamb that is able to survive among seventy wolves; wonderful is the Shepherd who rescues her and protects her.³

*He who scattered Israel shall gather them, and shall keep them as a shepherd keeps his flock.*⁴

Israel asked the Holy One, blessed be He: 'When wilt Thou redeem me?' He replied: 'When you have reached the lowest rung of the ladder.'⁵

*Yea, our soul is bowed down to the dust;
Arise Thou for our help.*⁶

The Israelites have been likened to the dust and to the stars. When they fall, they fall to the dust; when they rise, they rise to the stars.⁷

*I shall make your seed like the dust of the earth . . .⁸
And I shall multiply your seed like the stars of heaven.*⁹

1. Megillah 29a.

3. Midrash Tanhuma Toledot 8.

5. Exod. Rabbah 1.

7. Megillah 16a.

9. Genesis 26:4.

2. Deuteronomy 30:3.

4. Jeremiah 31:9.

6. Psalm 44:26, 27.

8. Genesis 13:16.

נִמְשָׁלָה גְּאֻלָּתָם שֶׁל יִשְׂרָאֵל לְאַיִלַת הַשָּׁחַר. בְּתַחֲלָה
קִמְעָא-קִמְעָא. כָּל מָה שֶׁהִיא הוֹלֶכֶת הִיא רַבָּה וְהוֹלֶכֶת: 10

אָז יִבְקַע בְּשָׁחַר אוֹרָה. וְאַרְבָּתָה מִתְּרָה תִצְמַח: 11

נִמְשָׁלוּ יִשְׂרָאֵל לְזִית וְהַקְדוּשׁ-בְּרוּךְ-הוּא בִּגְר. אָמַר
הַקְדוּשׁ-בְּרוּךְ-הוּא לְיִשְׂרָאֵל: אֲנִי וְאַתֶּם גִּלְדָּה וְנֶאֱדָר לְצִיּוֹן: 12

קוֹמִי אוֹרִי כִּי-בָא אוֹרָה. וּכְבוֹד יְיָ עָלֶיךָ וְנָח: 13

הַגְּאֻלוֹת שֶׁעָבְרוּ הֵיךְ אַחֲרֵיהֶן צָעַר וְשַׁעֲבוּד.
אָבַל הַגְּאֻלָּה שֶׁעָתִידָה לָּבוֹא אֵין אַחֲרֶיהָ צָעַר וְשַׁעֲבוּד: 14

יִשְׂרָאֵל גּוֹשֵׁעַ בֵּי תְּשׁוּעַת עוֹלָמִים.

לֹא-תִבְשׁוּ וְלֹא-תִכְלְמוּ עַד-עוֹלָמִי עַד: 15

נַעֲשׂוּ בְּנֵי יִשְׂרָאֵל אֲגֻדָּה אֶחָת.
הַתְּקִינוּ עֲצָמְכֶם לְגֻאֻלָּה: 16

וַעֲשִׂיתִי אִתְּםָּ לְגוֹי אֶחָד בְּאַרְץ.

וְהָיָה מִשְׁכְּנִי עֲלֵיהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים: 17

כָּל-יְשׁוּעוֹת וְנַחֲמוֹת שֶׁעָתִיד הַקְדוּשׁ-בְּרוּךְ-הוּא לַתֵּן
לְיִשְׂרָאֵל אֵינֶן אֶלָּא מְצִיּוֹן: 18

יִשְׁלַח עֲזָרָה מִקֹּדֶשׁ. וּמְצִיּוֹן יִסְעֶדָה: 19

11. ישעיה נ"ח: ח'.

13. ישעיה ס': א'.

15. ישעיה מ"ה: י"ו.

17. יחזקאל ל"ז: כ"ב, כ"ז.

19. תהלים כ"ג: ג'.

10. ירושלמי ברכות פ"א ה"א.

12. ילקוט שמעוני ישע' שנט.

14. שיר השירים רבה, א' ה'.

16. בראשית רבה צ"ח.

18. ילקוט שמעוני ישעיה שצ"ב.

Israel's redemption will resemble the dawn; faint and dim at first, it will keep growing brighter and brighter.¹⁰

*Then shall your light break out as the dawn,
And your healing shall spring forth speedily.¹¹*

Israel has been likened to olive oil, and the Holy One, blessed be He, to a light. Said the Holy One, blessed be He, to Israel, 'Let us together give light to Zion.'¹²

*Arise, shine, for your light has come,
And the glory of the Lord has risen upon you.¹³*

The past redemptions were succeeded by periods of tribulation and oppression; not so the future redemption.¹⁴

*Israel will be saved by the Lord,
With salvation everlasting;
Ye shall not be ashamed nor confounded
To all eternity.¹⁵*

When all Israelites form a united band, make ready for the redemption.¹⁶

I shall make them one nation in the land, on the mountains of Israel . . . and My dwelling place shall be with them.¹⁷

Whatever of salvation and solace the Holy One, blessed be He, will grant to Israel will come out of Zion.¹⁸

*He will send you help from the sanctuary,
And from Zion will support you.¹⁹*

10. Jer., Berakot I:1.

12. Yalkut Shimeoni to Isaiah, 359.

14. Mid. Rab. Song of Songs I:5

16. Genesis Rabbah 98.

18. Yalkut Shimeoni to Isaiah, 392.

11. Isaiah 58:8.

13. Isaiah 60:1.

15. Isaiah 45:17.

17. Ezekiel 37:22, 27.

19. Psalm 20:3.

מה זית אין עליו נושרין לא בימות החמה ולא בימות
הגשמים. כך ישראל אין להם בטלה עולמית.²⁰

זית רענן יפה פרי-תאר קרא יי שמך.²¹

ישראל לעולם עומדים.

לא נעזבו ולא יעזבו. לא כלו ולא יכלו.²²

פי אני יי לא שנית

ואתם בני-יעקב לא קליתם.²³

בעולם הזה כל-אחד דוגל בדגלו.

אבל לעתיד לבוא הכל דוגלים בהקדוש-ברוך-הוא.²⁴

נרננה בישועתך. ובשם-אלהינו נדגל.²⁵

²¹. ירמיה י"א: ט"ז.

²³. מלאכי ג': ו'.

²⁵. תהלים כ': ו'.

²⁰. מנחות ג'.

²². דרך ארץ וזטא, פרק השלום.

²⁴. מדרש תהלים, כ', י'.

Even as the olive tree sheds its leaves neither in the dry nor in the rainy season, so the life of Israel goes on both in prosperity and in adversity.²⁰

The Lord called you

*A leafy olive tree, fair with goodly fruit.*²¹

Israel abides forever; it has not been forsaken nor ever will be; it has not come to an end nor ever will.²²

For I the Lord change not,

*And you, O sons of Jacob, are not destroyed.*²³

In our present life, men rally round the banner of their own people, but in the future all will rally round the banner of the Holy One, blessed be He.²⁴

We will sing for joy in Thy salvation,

*And in the name of the Lord set up our banner.*²⁵

20. Menahot 53b.

22. Derek Eretz Zuta, Perek Ha-Shalom.

24. Mid. Tehillim XX, 10

21. Jeremiah 11:16.

23. Malachi 3:6.

25. Psalm 20:6.

ISRAEL ASKS FOR JUSTICE

Suggested by Psalm 7

O God, save us from our pursuers, lest, like wolves, they fall upon us, and sink their teeth into our flesh.

Why, among all peoples, are we singled out for relentless hounding?

Are we indeed depraved? Have we ever betrayed those who dealt kindly with us? Have we ever outraged justice and honor?

Had we done these things, we would merit dread retribution,

Yea, even that we be trampled to the ground and laid low in the dust.

Arise, O God of justice! Bestir Thyself! Summon to judgment our adversaries and the nations who condone their foul deeds. Vindicate us in the sight of all men.

Frustrate the designs of the wicked who, rebelling against Thy law, vent their malice on all who would uphold it.

Cause the fire-tipped arrows of their hatred to miss their mark.

Let the wicked intent of their calumnies be uncovered in all its baseness.

Let all who plot against us fall into the pit they have dug for us.

Then will all men thank Thee, O Lord, for Thy righteous judgment, and proclaim Thee Most High.

GOD HAS NOT REJECTED ISRAEL.

Suggested by Psalm 3

How many are our foes, O God! They rise up against us continually.

In their bitter hatred they would not only wound the flesh but also maim the soul.

They taunt us, saying that Thou hast cast us off forever, as the offal of Thy creation.

These things they do; yet are we not broken, for Thou O God, hast been our strength.

Out of the depths of despair, we have cried unto Thee; Thine answering solace has sustained us.

Confident of Thy love, we walk with head uplifted, unafraid of men's most fiendish schemes.

Whenever our spirits grew faint and we were ready to sink into a coma of despond, the shock of Thine empowering love wakened us to vigorous life.

In our old-new land, our dried-up bones take on flesh and sinew, and Thy spirit of renewal enters into them.

We shall hurl into the teeth of our adversaries their base calumnies.

In Thy saving grace, Thou wilt bring us deliverance.

GOD REVEALS HIMSELF AS REDEEMER.

הָאֱלֹהִים נֶעֱבַד הוּא הָאֱלֹהִים
 אֲשֶׁר הִנּוּהוּ אֲבוֹתֵינוּ.
 עַתָּה בְּשִׁמְחָה מְדַבְּקוֹת שְׂבָחוּ
 מַעֲשֵׂי נִפְלְאוֹתָיו בְּמִצְרָיִם.
 וְזָמְרוּ גַם גְּאֻלַּת יִשְׂרָאֵל מִבֵּית עַבָדִים:

אֱלֹהִים בְּאַזְנוֹנֵינוּ שָׁמַעְנוּ.
 אֲבוֹתֵינוּ סִפְרוּ-לָנוּ.
 פָּעַל-פָּעֻלָּת בִּימֵיהֶם בִּימֵי קֶדֶם:¹

אֶת-אֱלֹהוֹת הָאֵל הֶעֱרִיצוּ
 אֶדְ מַעֲרָפְלוֹת הַרְגִּישׁוּ
 בְּמֵלֶא עֲלִינוּתָהּ הַכִּבִּירָה
 וּבְמֵלֶא שְׂכִינָתָהּ הַחוֹדְרָת.
 כֵּן לֹא יָבִיז יוֹגֵק-שָׂדִים
 הַמִּבִּיט אֶל עֵינֵי אָמוֹ
 אֶת-הַגִּיגִי הָאֶהָבָה הַתְּקִנָּה וְהַפְּחַד
 אֲשֶׁר בְּמִבְּטָזָהּ תִּשְׁיב לוֹ:

כִּי-נָבְהוּ שָׁמַיִם מֵאֶרֶץ.
 כֵּן נָבְהוּ דָרְכֵי מִדְרָכֵיכֶם
 וּמִחֲשָׁבוֹתֵי מִמְּחֻשְׁבוֹתֵיכֶם:²

2. ישעיה נ"ה: ט'.

1. תהלים מ"ד: ב'.

GOD REVEALS HIMSELF AS REDEEMER.

The God we worship
Is the God
Our fathers glorified,
When in ecstatic joy
They celebrated His wondrous deeds in Egypt,
And sang of Israel's miraculous deliverance from cruel
bondage.

*O God, we have heard with our ears,
Our fathers have told us the tale
Of Thy works in ancient years.¹*

They could then but vaguely know,
In all its overwhelming transcendence
And in all its penetrating immanence,
The Godhood of the God they adored,
Even as the suckling babe
That looks into its mother's eyes
Can but feebly sense the love and hope and fear
In their responding gaze.

*For as the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.²*

1. Psalm 44:2.

2. Isaiah 55:9.

רק הַרְגַּשְׁתָּ יִשְׂרָאֵל בְּלִבּוֹ
 אֶת־כָּח הָאֱלֹהִים. רַב לְהוֹשִׁיעַ.
 הִיא הִיְתָה הַתְגַּלּוּתוֹ הָרֵאשׁוֹנָה לְיִשְׂרָאֵל.
 וַיִּסְפְּרוּ סִפּוּר גָּאֻלָּתָם:
 חָרְצוּ מִשְׁפַּט אַבְדּוֹן לְעַרִיצִים כְּגִמּוּלָם
 הַמִּשְׁעָבָדִים רַעֲיָהֶם בְּנֵי־אָנוּשׁ.
 יַעֲבִידוּם בַּפֶּרֶךְ וְעָשָׂק אֵין־דִּין.
 זוּל יִשְׁימוּ אֶת־עַרְךָ חַיֵּי הָאָדָם.
 יִצְמִיתוּ הַתַּפְאָרוֹת הַגְּנוּזוֹת בָּמוֹ:
 חֲצִפְתָּם תְּבִיאֵם עַד קְצוֹת יַעֲכָרוּם.
 תִּאֲזָנָם לְשִׁלְטָן לֹא תַחֵס.
 וְהִיא תִהְיֶה מִפְּלִתָם:

בַּפֶּשִׁי אוֹתִיקָה בְּלִילָה.
 אֶף־רוּחִי בְּקֶרְבִּי אֲשַׁחֲרֶךְ.
 כִּי כְּאֲשֶׁר מִשְׁפָּטִיךָ לָאָרֶץ.
 צֶדֶק לְמַדּוֹ יֵשְׁבִי תָבֵל:³

אֲבוֹתֵינוּ בְּהִשְׁכִּילָם זֶה חֶק חַיֵּי הָאָדָם
 הַכֹּר לְמַדּוֹ
 כִּי אֱלֹהִים מְצִיָּה עַל־צֶדֶק אֲחֻהָ וְרַחֲמִים.

3. ישעיה כ"ו: ט'.

But Israel's intuitive awareness
Of God's power to redeem
Was God's first revelation of Himself to Israel;
And in the tale they told of their salvation,
They sounded the doom which impends over tyrants'
lives:

They who enslave their fellowmen,
Who exact endless toil and lawless tribute,
Who cheapen the worth of human life,
And crush out its latent glories
Are driven by their arrogance to self-avenging crime,
And in their mad race for power
They plunge into the abyss.

*With my soul have I desired Thee in the night;
Yea, with my spirit within me have I sought Thee
earnestly;*

*For when Thy judgments are in the earth,
The inhabitants of the world learn righteousness.³*

In mastering this law of human life,
Our fathers grew aware
That God commanded justice, brotherhood and mercy,

3. Isaiah 26:9.

כִּי לֹא לְרַב יָמִים יִפְשְׁעוּ לְאָמִים
 בְּאַמְרַת הָאֱלֹהִים וְלֹא תִבּוֹאֵם שׁוֹאָה:
 בְּאֶרֶץ-אֲפִים סָבְלוּ אֲבוֹתֵינוּ מִשְׁטֶמֶת-חָזָם.
 הִשְׁלִימוּ עִם נֶטְל דְּבָה
 עֲנֻיִים וְאִי-כְבוֹד.
 אֶת-שֵׁם הָאֱלֹהִים קִדְּשׁוּ.
 עָטוּ תְקֵנָה. חֲכוּ עַד יַעַת
 גְּלוֹת אֱלֹהִים כְּבוֹדוֹ לְעַמִּים.
 לְפָדוֹת מִן הָאָדָם מִיִּסּוּרִים וּמִחֲטָא:
 כִּי-עָלֶיךָ הוֹרָגְנוּ כָּל-הַיּוֹם.
 נַחֲשִׁבְנוּ כְּצֹאן טְבָחָה.
 קוֹמָה עֲזֹרָתָה לָנוּ.
 וּפָדְנוּ לְמַעַן חֲסִדָּךָ⁴

4. תהלים מ"ד: כ"ג, כ"ז.

And that nations could not flout for long
The word of God without disaster.
They bore with patience causeless hatred,
And endured with resignation
Slander, torture and dishonor.
They sanctified the name of God,
Waiting hopefully until the time
When God would manifest His glory unto the peoples,
And redeem mankind from suffering and sin.

*Nay, but for Thy sake are we slain all the day;
We are accounted as sheep for the slaughter.
Arise for our help
And redeem us for Thy mercy's sake.⁴*

4. Psalm 44:23, 27

THE RESTORATION OF ZION

PROMISE OF THE RESTORATION OF ZION

כֹּה אָמַר יי'. בָּעֵת רִצּוֹן עֲנִיתִיָּהּ. וּבְיוֹם יִשׁוּעָה עֲזַרְתִּיָּהּ.

וְאֶצְרֶךְ וְאֶתְנַהֵּךְ לְבְרִית עָם.

לְהִקִּים אֶרֶץ לְהִנָּחִיל נְחִלֹת שְׁמֹמֹת:

לֵאמֹר לְאַסּוּרִים צֵאוּ. לְאֲשֶׁר בַּחֲשָׁךְ הִגְלוּ.

עַל-דֶּרֶכִּים יִרְעוּ וּבְכָל-שְׁפִיִּים מִרְעִיתָם:

לֹא יִרְעֻבוּ וְלֹא יִצְמְאוּ וְלֹא יִכָּם שָׁרֵב וְשֹׁמֵשׁ.

כִּי מִרְחֻמָּם יִנָּהֶג. וְעַל-מִבּוּעֵי מַיִם יִנָּהֶלֶם:

וְשִׁמְתִּי כָל-הָרִי לְדֶרֶךְ וּמִסְלָתִי יִרְמוֹן:

הִנֵּה אֵלֶּה מִרְחוֹק יָבֹאוּ. וְהִנֵּה אֵלֶּה מִצָּפוֹן וּמֵיָם.

וְאֵלֶּה מֵאֶרֶץ סִינַיִם:

רְנוּ שָׁמַיִם וְגִילִי אֶרֶץ וּפָצְחוּ הָרִים רִנָּה.

כִּי נָחַם יי' עַמּוֹ וַעֲנִיּוֹ יִרְחָם:

THE RESTORATION OF ZION

PROMISE OF THE RESTORATION OF ZION

Thus says the Lord:

In an acceptable time have I answered you,
And on a day of salvation have I helped you;

And I have kept you and have made you
A covenanted people,
In restoring the land,
In giving you possession of the desolate estates;

Saying to the captives: 'Go forth;'
To those in darkness: 'Show yourselves.'

They shall feed along the roads,
And in all high hills shall be their pasture.

They shall not hunger nor thirst,
And no hot wind or sun shall smite them;

For He that has compassion on them will lead them,
And will guide them by springs of water.

I will make all My mountains a road,
My highways shall be raised for them.

Behold, they are coming from afar;
And some, behold! from the north and from the west,
And some from the land of Sinim.

Sing, O heavens, and be joyful, O earth,
And break forth into song, O mountains;

For the Lord comforts His people,
And has compassion on His poor folk.

וַתֹּאמֶר צִיּוֹן עֲזָבֵנִי יְיָ. וְאֵלֶי שָׁכְחֵנִי:

הַתְּשִׁיבָה אֵשֶׁה עוֹלָה. מֵרַחֵם בֶּן-בִּטְנָה.

גַּם-אֵלֶּה תִשְׁכַּחְנָה. וְאַנְכִי לֹא אֲשַׁכַּחֲךָ:

הֵן עַל-כַּפַּיִם חִקְתִּיךָ. חוֹמוֹתֶיךָ גִּגְדֵי תָמִיד:¹

כִּי-נָחַם יְיָ צִיּוֹן. נָחַם כָּל-חֶרֶב־בָּתֶּיהָ.

וַיֵּשֶׁם מִדְּבָרָה כְּעֵדֶן. וַעֲרַבְתָּהּ כְּגֶן-יְיָ.

שָׁשׂוֹן וְשִׂמְחָה יִמָּצָא בָּהּ. תוֹדָה וְקוֹל זִמְרָה:²

וּפְדוּיֵי יְיָ יֵשְׁבוּן. וּבָאוּ צִיּוֹן בִּרְנָה. וְשִׂמְחַת עוֹלָם

עַל-רָאשֶׁם.

שָׁשׂוֹן וְשִׂמְחָה יִשְׁיִגוּ. וְנָסוּ יָגוֹן וְאַנְחָה:³

עוֹד אֲבַנְךָ וְנִבְנִית בְּתוֹלַת יִשְׂרָאֵל.

עוֹד תַּעֲדִי תַפְיֶיךָ וַיֵּצֵאת בְּמַחֹל מְשַׁחֲקִים:

עוֹד תִּטְעִי כֶרְמִים בְּהָרֵי שְׁמֶרֶן נָטְעוּ נְטָעִים וְחָלְלוּ:

1. ישעיה מ"ט: ח'–ט"ז.

2. ישעיה נ"א: ז'.

3. ישעיה ל"ה: י"א.

But Zion says: 'The Lord has forsaken me,
Yea, the Lord has forgotten me.'

Can a woman forget her babe,
Or not have compassion on the son of her womb?

Yea, even were a mother to forget,
Never will I forget you.

Behold, I have graven you on the palms of My hands;
Your walls are ever before Me.¹

Yea, the Lord has comforted Zion,
He has comforted all her ruins;

And has made her wilderness like Eden,
And her desert like the garden of the Lord;

Joy and gladness shall be found therein,
Thanksgiving and the sound of music.²

And the ransomed of the Lord shall return,
And enter Zion with joyous song,
And shall be crowned with everlasting joy;

Gladness and joy shall overtake them,
And sorrow and sighing flee before them.³

I will rebuild you and you shall be built up,
O virgin of Israel;

Again shall you take up your timbrels,
And go out in the dances of them that make merry.

Again shall you plant vineyards on the hills of Samaria;
The planters shall plant and shall enjoy the fruit thereof.

¹ Isaiah 49:8-16.

³ Isaiah 35:10.

² Isaiah 51:3.

שָׁמְעוּ דְּבַר-יְיָ גוֹיִם. וְהִגִּידוּ בְּאָזְנִים מִמֶּרְחֶק.
 וְאָמְרוּ מִזֶּרֶה יִשְׂרָאֵל יִקְבְּצֵנוּ. וְשָׁמְרוּ כְּרָעָה עֲדָרוֹ.
 כֹּה אָמַר יְיָ. קוֹל בְּרָמָה נִשְׁמָע. נְהִי בְּכִי תִמְרוּרִים.
 רַחֵל מִבְּכָה עַל-בְּנֵיהָ.
 מֵאֲנָה לְהַנָּחֵם עַל-בְּנֵיהָ כִּי אֵינָנוּ:
 כֹּה אָמַר יְיָ. מְנַעֲי קוֹלְךָ מִבְּכִי. וְעֵינֶיךָ מִדְּמָעָה.
 כִּי יֵשׁ שָׂכָר לְפַעֲלֶתְךָ נְאֻם-יְיָ. וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:
 וְיֵשׁ-תִּקְוָה לְאַחֲרִיתֶךָ. נְאֻם-יְיָ. וְשָׁבוּ בָנִים לְגְבוּלָם:⁴

PRAYER FOR THE RESTORATION OF ZION

הֲלֹא-אַתָּה תָּשׁוּב תִּחְיֶינוּ.
 וְעַמְּךָ יִשְׁמְחוּ-בָךְ:¹
 אַתָּה תִּקּוּם תִּרְחֹם צִיּוֹן.
 כִּי-עֵת לְחַנּוּנָה כִּי-בָא מוֹעֵד:²
 בּוֹנֶה יְרוּשָׁלַיִם יְיָ.
 נִדְחֵי יִשְׂרָאֵל יִכָּנֶס:³
 הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן.
 תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם:⁴

4. ירמיה ל"א: ג'-ד', ט', י"ד-ט"ו.

2. תהלים קי"ב: י"ד.

4. תהלים נ"א: כ'.

1. תהלים פ"ה: ו'.

3. תהלים קמ"ז: ב'.

Hear the word of the Lord, O ye nations,
And declare it in the coast-lands afar, and say:

'He who scattered Israel shall gather them,
And shall keep them as a shepherd keeps his flock.'

Thus says the Lord:
A voice is heard in Ramah,
Wailing, and bitter weeping,
Rachel weeping for her children;

She refuses to be comforted
For the loss of her children.

Thus says the Lord:
Restrain your voice from weeping,
And your eyes from shedding tears;

For your work shall be rewarded, says the Lord,
And they shall come back from the land of the enemy:

And there is hope for your future, says the Lord,
And your children shall return to their own border.⁴

PRAYER FOR THE RESTORATION OF ZION

Wilt Thou not again revive us,
That Thy people may rejoice in Thee?¹

Thou wilt arise, and have compassion upon Zion;
For it is time Thou wert gracious to her, yea, the
time set has come.²

The Lord, who builds up Jerusalem,
Will gather in the dispersed of Israel.³

May it please Thee to do good to Zion,
To build the walls of Jerusalem.⁴

4. Jeremiah 31:3-4, 9, 14-16.

1. Psalm 85:7.

3. Psalm 147:2.

2. Psalm 102:14

4. Psalm 51:20.

מִי־יִתֵּן מִצִּיּוֹן יִשְׁעוֹת יִשְׂרָאֵל.

בָּשׁוּב אֱלֹהִים שָׁבוֹת עִמּוֹ.

יִגַּל יַעֲקֹב יִשְׁמַח יִשְׂרָאֵל⁵:

כִּי־בָנָה יְיָ צִיּוֹן.

נִרְאָה בְּכְבוֹדוֹ⁶:

בָּשׁוּב יְיָ אֶת־שִׁיבַת צִיּוֹן.

הִקִּינוּ כָּחֳלָמִים:

אֲזִי יִמְלֹא שְׁחוֹק פִּינוֹ.

וּלְשׁוֹנֵנוּ רִנָּה.

אֲזִי יֵאמְרוּ בְּגוֹיִם.

הַגִּדִּיל יְיָ לַעֲשׂוֹת עִם־אֱלֹהֵי:

הַגִּדִּיל יְיָ לַעֲשׂוֹת עִמָּנוּ.

הִקִּינוּ שְׂמֵחִים:

שׁוֹבָה יְיָ אֶת־שְׁבִיתֵנוּ.

כַּאֲפִיקִים בְּנֹגֵב:

הִזְרְעִים בְּדִמְעָה.

בְּרִנָּה יִקְצְרוּ:

⁵. תהלים ק"ב: י"ז.

⁶. תהלים נ"ג: ז'.

O that the salvation of Israel would come out
of Zion!

When God brings back His people from captivity.
That Jacob may rejoice, Israel be glad,⁵

When the Lord builds up Zion,
When He appears in His glory.⁶

When the Lord brought the captives back to Zion.
We were as in a dream.

Then was our mouth filled with laughter,
And our tongue with joyous song.

Then said they among the nations:
'The Lord has done great things for them.'

The Lord has done great things for us;
Therefore we rejoice.

Bring back the rest of our captives, O Lord;
Replenish us like the rivers in the arid South.

They that sow in tears
Shall reap in joy.

5. Psalm 53:7.

6. Psalm 102:17.

הַלֹּךְ יֵלֶךְ וּבָכָה נָשָׂא מִשְׁדֵּי-הַזֶּרַע.

בֹּא-יָבֹא בְרָנָה נָשָׂא אֶלְמָתֶיּוֹ׃⁷

כִּי אֵלֵהֶם יוֹשִׁיעַ צִיּוֹן וַיְבָנֶה עָרֵי יְהוּדָה.

וַיָּשְׁבוּ שָׁם וַיִּרְשׁוּהָ:

וַזֶּרַע עָבְדֵי יִנְחִלוּהָ.

וְאַהֲבֵי שְׁמוֹ יִשְׁכְּנוּ-בָהּ׃⁸

יֵלְכוּ מִחֵיל אֶל-חֵיל.

יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן׃⁹

תִּכְתֹּב זֹאת לְדֹר אַחֲרוֹן.

וְעַם נִבְרָא יִהְלֶל-יָהּ׃¹⁰

יְיָ עֹז לְעַמּוֹ יִתֵּן.

יְיָ יִבְרַךְ אֶת-עַמּוֹ בְּשָׁלוֹם׃¹¹

יִמְלֹךְ יְיָ לְעוֹלָם.

אֱלֹהֵינוּ צִיּוֹן לְדֹר וָדֹר.

הִלְלוּ יָהּ׃¹²

8. תהלים ס"ט: ל"ו-ל"ז.

10. תהלים ק"ב: י"ט.

12. תהלים קמ"ו: י'.

7. תהלים קכ"ו.

9. תהלים פ"ד: ח'.

11. תהלים כ"ט: י"א.

Though they go on their way weeping, bearing the store
of seed,

They shall come home with joy, bearing their sheaves.⁷

For God will save Zion, and build the cities of Judah;
And they shall abide there and have it in possession.

The descendants of His servants shall inherit it;
And they that love His name shall dwell therein.⁸

They go from strength to strength;
Every one of them appears before God in Zion.⁹

Be this written for the generation to come,
That people yet unborn shall praise the Lord.¹⁰

The Lord will give strength to His people;
The Lord will bless His people with peace.¹¹

The Lord will reign for ever,
Thy God, O Zion, for all generations.
Hallelujah.¹²

7 Psalm 126.

9. Psalm 84:8.

11. Psalm 29:11.

8. Psalm 69:36-37.

10. Psalm 102:19.

12. Psalm 146:10.

THE ROLE OF ERETZ YISRAEL IN JEWISH RELIGION

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

מִדְּר הַקְדוּשׁ-בְּרוּךְ-הוּא כָּל-הָאֲרָצוֹת וְלֹא מִצָּא אֶרֶץ
שְׂרָאוּיָהּ לְנֶתֶן לְיִשְׂרָאֵל אֶלָּא אֶרֶץ יִשְׂרָאֵל: ¹

וְנִתְּמִי לָהּ וּלְיִצְרָאֵל אֶתְרִיף אֶת אֶרֶץ מִגְרִיף אֶת כָּל-אֶרֶץ כְּנָעַן
לְאַחֲזֹת עוֹלָם: ²

שְׁלֹשׁ מִתְּנוֹת טוֹבוֹת נָתַן הַקְדוּשׁ-בְּרוּךְ-הוּא לְיִשְׂרָאֵל.
תּוֹרָה וָאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא: ³

כִּי יִי אֱלֹהֶיךָ מִבִּיאָה אֶל-אֶרֶץ טוֹבָה: ⁴

כָּל-מִי שֶׁקִּבּוּעַ בְּאֶרֶץ יִשְׂרָאֵל וּמִדְּבַר בְּלִשׁוֹן הַקְדֵּשׁ
יְהֵא מִבֶּשֶׁר שֶׁבֶן עוֹלָם הַבָּא הוּא: ⁵

וְנִתְּמִי רוּחִי בָכֶם וְחַיִּיתֶם וְהַנְחֵמִי אֶתְכֶם עַל-אֲדַמְתְּכֶם: ⁶

אָמַר לוֹ הַקְדוּשׁ-בְּרוּךְ-הוּא לְמֹשֶׁה.

הֵן הָאֶרֶץ חֲבִיבָה עָלַי וְיִשְׂרָאֵל חֲבִיבִים עָלַי.

אֲכַנִּים אֶת-יִשְׂרָאֵל שֶׁהֵם חֲבִיבִים עָלַי לְאֶרֶץ שֶׁחֲבִיבָה עָלַי: ⁷

אֶרֶץ אֲשֶׁר-יִי אֱלֹהֶיךָ דִּבֶּשׁ אֹתָהּ. תָּמִיד עֵינַי יִי אֱלֹהֶיךָ בָּהּ: ⁸

2. בראשית י"ז: ח'.

4. דברים ח': ז'.

6. יחזקאל י"ז: יד'.

8. דברים י"א: י"ב.

1. ויקרא רבה ג'.

3. ברכות ה'.

5. ירושלמי שקלים ג': ג'.

7. בסדבר רבה כ"ג.

THE ROLE OF ERETZ YISRAEL IN JEWISH RELIGION

The following reading consists of passages from Rabbinic literature, which should be read by the Reader, and of supporting Biblical verses, which should be read by the Congregation.

The Holy One, blessed be He, meted out all lands, and found none so suitable for Israel as Eretz Yisrael.¹

*I will give to you and to your descendants after you the land where you reside, the whole land of Canaan, as a possession for all time.*²

Eretz Yisrael is one of three precious gifts which the Holy One, blessed be He, bestowed upon Israel, the other two being the Torah and the world to come.³

*Yea, the Lord your God is bringing you to a good land.*⁴

Whoever takes up permanent residence in Eretz Yisrael and speaks the holy language earns thereby a place in the world to come.⁵

*I will put my spirit in you and you will be resurrected, when I place you in your land.*⁶

The Holy One, blessed be He, said to Moses: Since the Land is dear to Me and Israel is dear to Me, I will cause My beloved Israel to enter My beloved land.⁷

*It is a land for which the Lord your God cares; Continually are the eyes of the Lord your God upon it.*⁸

1. Leviticus Rabbah 3.

3. Berakot 5a.

5. Jer. Shekalim 3:3.

7. Numbers Rabbah 23.

2. Genesis 17:8.

4. Deuteronomy 8:7.

6. Ezekiel 37:14.

8. Deuteronomy 11:12.

אמר הקדוש-ברוך-הוא. אם נכנסים ישראל לארץ
הם מקבלים אלהותי. ואם לאו אינם מקבלים: 9

ונתתי לה ולנרצה אתרד את ארץ מגיד . . . וקיימי להם
לאלהים: 10

אמר הקדוש-ברוך-הוא. חביבה עלי כח קטנה שבארץ
ישראל מסנהדרין גדולה שבחוצה לארץ: 11

כי מציון תצא תורה ודבר-י מירושלים: 12

שקולה ישיבת ארץ ישראל כנגד כל-המצות שבתורה: 13
וישבתם-בה ושמרתם לעשות את כל-החקים ואת-המשפטים: 14

מבקש אתה לראות פני שכינה בעולם הזה עסק בתורה
בארץ ישראל: 15

דרשו יי ועזו בקשו פניו תמיד: 16

עתידה ירושלים להעשות פנס לאמות העולם והם
מהלכים לאורה: 17

והלכו גוים לאורף ומלכים לנגה ורחף: 18

אמר הקדוש-ברוך-הוא לישראל:

היו שואלים בשלומה של-ירושלים ואני נותן לכם שלום: 19

שאלו שלום ירושלים ישליו אהביה: 20

10. בראשית י"ז: ח'.

12. ישעיה ב': ג'.

14. דברים י"א: ל"א-ל"ב.

16. תהלים ק"ה: ד'.

18. ישעיה ס': ג'.

20. תהלים קכ"ב: ו'.

9. בראשית רבה מ"ו.

11. ירושלמי נדרים ו', ח'.

13. ספרי ראח.

15. מדרש תהלים ק"ה.

17. פסיקתא דרב כהנא, כ"א.

19. דרך ארץ ווטא, פרק השלום.

The Holy One, blessed be He, said: If Israel enter Eretz Yisrael, they accept My Godhood in all its fulness; otherwise they fail to do so.⁹

*I will give to you and to your descendants after you the land where you reside . . . that I may be their God.*¹⁰

Said the Holy One, blessed be He: A small settlement of Jews in Eretz Yisrael is dearer to me than the Great Sanhedrin meeting outside Eretz Yisrael.¹¹

*For out of Zion shall go forth instruction, and the word of the Lord from Jerusalem.*¹²

The resettlement of Eretz Yisrael is equivalent to the performance of all the other precepts in the Torah.¹³

*When you have settled there, you will remember to observe all the statutes and judgments.*¹⁴

If you want to experience God's manifest presence in this world, engage in the study of Torah in Eretz Yisrael.¹⁵

*Inquire of the Lord and His might;
Seek His presence at all times.*¹⁶

Jerusalem is destined to become a beacon for the peoples of the world, who will walk by its light.¹⁷

*Nations shall walk by your light,
And kings by the brightness of your shining.*¹⁸

The Holy One, blessed be He, said to Israel: Keep praying for the welfare of Jerusalem and I will look after your welfare.¹⁹

*Pray for the welfare of Jerusalem;
They shall prosper that love her.*²⁰

9. Genesis Rabbah 46.

11. Jer. Nedarim 6. 8.

13. Sifre to Deut. Re'eh.

15. Mid. Tehillim to Ps. 105.

17. Pes. R. K. XXI.

19. Derek Eretz Zuta, Perek Ha-Shalom.

10. Genesis 17:8.

12. Isaiah 2:3.

14. Deuteronomy 11:31-32.

16. Psalm 105:4.

18. Isaiah 60:3.

20. Psalms 122:6.

LONGING FOR JERUSALEM

יִפֶּה גּוֹף מְשׁוּשׁ תָּבֵל קִרְיָה לְמֶלֶךְ רָב.
 לֶךְ נִכְסְפָה נִפְשִׁי מִפָּאֲתִי מֵעָרָב:
 הַמּוֹן רַחֲמֵי נִכְמָר כִּי אֲזַכֶּרָה קָדֶם.
 כְּבוֹדֶךָ אֲשֶׁר גָּלָה וְנוֹךְ אֲשֶׁר חָרַב:
 וּמִי יִתְּנִי עַל- כִּנְפֵי נְשָׁרִים עַד
 אֲרוֹנָה בְּדִמְעָתִי עֲפָרְךָ וַיִּתְּעָרָב:
 דְּרָשְׁתִּידָּךְ וְאִם מֶלֶכְךָ אִין בָּךְ וְאִם בְּמָקוֹם
 צָרִי גִלְעָדָךְ נָחֵשׁ שָׁרְךָ וְגַם עֲקָרָב.
 הֲלֹא אֶת-אַבְנֶיךָ אֲחִנּוּ וְאֲשַׁקֵּם.
 וְסָעִם רִגְבֶיךָ לְפִי מִדְּבַשׁ יַעֲרָב:

THE ROLE OF ERETZ YISRAEL IN
THE REDEMPTION

מִמַּעַמְקֵי הַצָּעַר וְהַסָּכָל. מִתְהוּם הַמַּחֲשָׁכִים שֶׁאֲפָפוּ אֶת-
 עַמּוּנוּ.
 הוֹלֵךְ וּבּוֹקֵעַ קוֹ-אֹר. הֲלֹא הוּא שְׂאִיפֶת הַנֹּאֲלָה:
 לֹא לְשֵׁם שְׁלִיטָה עַל-אַחֲרִים. לֹא לְשֵׁם שׁוֹק לְמַמְכָּר
 תּוֹצֵרֶת.
 מוֹלֵדֶת אֲנִי מִבְּקָשִׁים לְתַקֵּן אֶת-מְאֲרֵת הַגְּלוּת:

LONGING FOR JERUSALEM

O city of the world, with sacred splendor blest,
My spirit yearns to thee from out the far-off West.

A stream of love wells forth when I recall thy day,
How is thy temple waste, thy glory passed away!

Had I an eagle's wings, straight would I fly to thee,
Moisten thy holy dust with wet cheeks streaming free.

Oh, how I long for thee! albeit thy King has gone,
Albeit where balm once flowed, the serpent dwells
alone.

Could I but kiss thy dust, so would I fain expire,
As sweet as honey then, my passion, my desire.

THE ROLE OF ERETZ YISRAEL IN
THE REDEMPTION

Out of the depth of pain and suffering, out of the abyss
of gloom that envelops our people,
A ray of light breaks forth — the striving for redemption.

We do not seek a land for power or pelf;
We seek a home to end the curse of our homelessness,

לְהִתְקַשֵּׁר אֶת־מְקוֹר הַחַיּוֹת הַיְצִירָה וְהַבְּרִיאוֹת.
 לְהִתְקַשֵּׁר אֶת־הָאָדָמָה וּלְחַדֵּשׁ עַל־יְדֶיהָ אֶת־יְמֶיהָ:

רַק הָעַם אֲשֶׁר פָּתַח אֶת־חַגוֹרָתָהּ בְּיָמִים מְקֻדָּם וְקִנְיָה
 אֶת־לְבָבָהּ.

רַק הוּא יוֹדֵעַ לְהַשִּׁיבָהּ לְחַיִּים וּלְעֶצֶב אֶת־דְּמוּתָהּ:

הוּא אֲשֶׁר בְּיָמִים מְקֻדָּם הָקִים בָּהּ אֶת־מִשְׁכַּן הַבְּלִתִּי־נִרְאָה.
 הוּא יוֹכֵל לְשַׁכֵּל אוֹתָהּ לְמִשְׁכַּן־אַמֶּת שֶׁל־הַבְּלִתִּי־נִרְאָה:

רַק בָּלֵב הַיְּהוּדִי מְקַנְנָת סִגְלָה זֹו לְגָאֵל אֶת־אֶרֶץ
 יִשְׂרָאֵל.

סִגְלָה זֹו מְבַסֶּסֶת תְּבִיעֶתוֹ כְּנֶגֶד כָּל־זְכוּיּוֹת וּדְרִישֵׁת־
 הַבְּעָלוֹת מִצַּד זָרִים:

תְּבִיעֶתוֹ הִיא לֹא רַק עַל־יְסוֹד זְכוּת הַסְטוֹרִית.

כִּי אִם הַזְכוּת הָאֲנוּשִׁית הַנִּעֲלָה בִּיּוֹתֵר.

כִּי אֲנַחְנוּ מְסַגְּלִים לִיצֵר מִן הָאֶרֶץ אֶת־הַדָּבָר הָרָם
 בִּיּוֹתֵר.

אֶת־לֵהֵט הַדְּרוֹר קֹדֶשֶׁת הָאָדָם וּבִנְיָן חֲבֵרָה יִשְׂרָאֵל
 וְצוּדָקָתָהּ.

That we may attach ourselves again to the source of our
vitality, our health and creative energy,
And that, by taking root again in the soil, we may rise
to new life.

Only the people that wooed and won our land in the
days of old
Can revive her and restore her former beauty.

Only the people that of yore erected on the Land an
abode for the Invisible God
Can render it fit to show forth the reality of that God.

Only the heart of the Jew harbors the secret
whereby Eretz Yisrael may be redeemed;
That gives him a claim which outweighs all other
titles to the Land.

Not only on historic but on present rights do we base our
claim,

Yea, on the most exalted of human rights;

For only our people can make the Land yield the
highest good —

The flame of freedom, the sanctity of man, a just
and righteous society.

אֶת-כָּל־יֶזֶעַן הַנֶּפֶשׁ לַעֲתִיד-לָבֹא.

לְגֹאֲלֵת הַיְחִיד וְגֹאֲלֵת הָאֲמָה וְגֹאֲלֵת כָּל-הָאָדָם:

לֹא בַמִּתְנָה נִתְּנָה מוֹלֶדֶת לֹא בְזָכוּיּוֹת וְחַוִּיּוֹת הִיא נִקְנִית.

אֵינָה נִרְכָּשֶׁת בְּזָהָב וְלֹא בְכֶחַ הָאֲגָרָף:

נִבְגִּית הִיא בְּזַעַת-אֲפִים שֶׁל-חִלּוּצֵי עֲבוּדָה בְּנֵן וּמִדָּע.

מִזִּינִים בְּרָצוֹן כְּבִיר לְשִׁתְף גּוֹרֵל חַיֵּיהֶם בְּמִשְׁאֵת-נֶפֶשׁ:

מוֹלֶדֶת זוֹהִי יִצִּירָה. מִפְּעַל קְבוּצֵי שָׁל-עָם.

פְּרִי עֲבוּדָה גּוֹפְנִית רוּחָנִית וּמוֹסְרִית בְּמִשְׁךְ דּוֹרוֹת:

פְּרִי גַעְגּוּעֵי הַנְּעוּרִים הַטְּהוֹרִים. פְּרִי רַעֲיוֹן מִזִּז סְלָעִים.

פְּרִי מִפְּעַלֵי גְבוּרַת-עָם וּמִסִּירַת-נֶפֶשׁ:

מוֹלֶדֶת הִיא מְקוֹם הַתְּגִלוֹת שְׂכִינַת-עָם. יִקְיַצַּת הוֹדָה

וּגְבוּרָתָה.

כָּאֲבִיב בְּטָבַע. כָּאֲהָבָה בְּאָדָם לְחַיִּים חֲדָשִׁים.

לְחַיִּים שְׁלֵמִים לְגִשּׁוֹם חֲזוֹן אַחֲרִית הַיָּמִים.

שְׁחֻזוֹ גְּבִיאֵינוֹ וְאַחֲרֵיהֶם טוֹבֵי הָאֲנוּשׁוֹת:

וְעַל-אֲדַמַּת-יִשְׂרָאֵל הַרִיקָה הַנִּשְׁמָה יִנְטַע גִּרְעִין

הַפֶּלֶא. גִּרְעִין אֲנוּשׁוֹת בְּרִיאָה.

מִכֶּחַ הַחַיִּים הַטְּמִיר שֶׁל אֲמַת-הַנֶּצַח הַפְּלֵאִית:

Only our people can make it yield
A passionate yearning for a better world,
For the redemption of men and nations and the salvation
of all mankind.

Not as a gift is a homeland acquired, nor through
claims based on statutes and charters;
It cannot be bought for gold, nor taken by force.

By the sweat of pioneers, by the toil of workers with
brawn and brain, is it built,
By men and women armed with invincible will, and pre-
pared to link their destiny to a sublime purpose.

A homeland is a creation, the collective achievement
of a people,
The fruit of its physical, mental and moral labors
for many ages.

It is the fulfilment of the pure yearnings of youth,
Of ideals that move mountains, of deeds of heroism and
self-sacrifice.

A homeland is the place where the soul of a people
reveals itself,
Where its dignity and power are awakened to new life,
As when springtime comes to nature, or love to the
heart of man.

In its homeland our people will attain to full life, to the
embodiment of millennial visions,
Beheld by our prophets of old and by the noblest of all
mankind.

Thus in the waste and desolate Land of Israel
May yet be planted the wondrous seed of a wholesome
human life,
Sustained by the mystic power of an eternal people.

THE LIFE-GIVING INFLUENCE OF ERETZ YISRAEL
ON THE JEW

בת-קול אחת מתמדת. קול שועת האמה למולדת.
נענועי העם לארצו לא נדמו לעולם:

שלהבת זכה זו היא האות היחיד לחרים להויה
אמתית.

האות המבדק ביותר שהעם לא ותר על-עצמו:

חסד הארץ השופע צלילות ושלום-עולם לא עזבו
לעולם.

ויהפך נדודים של-אלפים שנה למארע עובר:

תחת שמים רבים התהלכנו. על-אדמות רבות תקענו
אהלינו.

יש אשר חמדנו צלן כי טוב. וימים רבים ישבנו מחתינו:

אכן האמה לא ותרה אף לשעה

על-מקור היותה. על-מחצבת רוחה ונשמטה:

יש תפיסה מיחדת. מין ברית-דם וקשר מסתורי.

בין עם ישראל וארץ ישראל:

THE LIFE-GIVING INFLUENCE OF ERETZ YISRAEL ON THE JEW

A mystic voice resounds forever, the voice of our people crying out for its home; the yearning of our folk for its land has never been silenced.

The pure flame of this yearning is our one sign of life, of real being, the clearest evidence that our people has not waived its right to exist.

The charm of the Land, an influence for serenity and abiding peace, has never forsaken us; it has made two thousand years of wandering seem but a passing event.

Under many skies have we marched; in many lands have we pitched our tents; in some of them we took delight in the goodly shade they afforded, and we abode there for a long time.

But our people has not for one moment surrendered the source of its being, the quarry from which its spirit and soul were hewn.

There is a unique bond, a solemn covenant, a mystic tie, between the people of Israel and the Land of Israel.

ובאשר אך הוצת זכר הארץ. שם זרם הדם בִּיתֶר-גִּיל.
שם שוב נתעורר הכל לגבורה לסביל לצמאון-יה:

כל-מגע עם הארץ עושה מהפכה שלמה בהשגת-
החיים.

התעלות שהיא שיבה לאלהים וגאלתו השלמה:

כל-מגע עם הארץ מחלים את-נשמת העם.
ומוציא לפעל כל-הטוב הננוו בחביון נשמתו:

וחידות-יצירה גדולה פועמת עתה את-ערקי כל-
היהדות.

יצירת עם מלא-קומה מלא-חיים מלא-גדול מלא-
חובה:

מטרפי-אהבה אכולי מוקדי-יה. בועקת חידה
נמלטים יתומי עולם מן ההפכה אל-חיק אמם-ארצם:

ודרך לבם בוקעת ועולה תפלת-האמה
למקלט בית נאמן וקיים לעד. ארץ מולדת:

למרכז לכל-עמנו כלו בלב בגויה.
אשר ממנו יזרם הדם בערקי גוית הלאם:

תפלה לימות המשיח. לגאלת העם.
ולגאלת העולם ותקונו במלכות שדי:

Whenever some memory of the Land is kindled in the heart of the Jew, his blood flows more exultantly; all his being is aroused to new heroism, new fortitude, a new thirst for God.

Every contact with the Land works a complete revolution in his outlook on life, an uplift which is a return to God, a veritable redemption.

Every contact with the Land heals the soul of the people and brings to life all the good that is latent in the hidden recesses of its spirit.

The great joy of creation now throbs through the arteries of all Jewry, the creation of a people risen to full stature, vigorous, thriving, responsible.

The world's orphans, unloved and scorched by the roaring fires of human hate, escape with a shout of exultation to the bosom of their mother land.

And through their hearts, the prayer of our people cleaves a path to heaven, the prayer for a shelter, secure and enduring, for a land they can call home,

For a center of life for the whole of our people, a heart for its body, whence the life-blood would flow through all its arteries and veins,

A prayer for the coming of the Messianic days, when our people will be redeemed in the universal redemption of man under the sovereignty of God.

REDEMPTION THROUGH LABOR

תַּחֲקֹקְנָה יְדֵי כָל־אֶחָיו הַמְּחֻנָּגִים
 עֲפֹרֹת אֶרְצָנוּ בְּאֲשֶׁר הֵם שָׁם.
 אֵל יִפְל רֹחֲכֶם. עֲלִיזִים מִתְרוֹנָנִים
 בָּאוּ שְׁכֶם אֶחָד לְעֹזֶרֶת הָעָם.
 אִם לֹא אֶת־הַטְּפָחוֹת רַק מִסֵּד יִסְדָּתָם.
 רַב לָכֶם אַחִי. עַמְלָכֶם לֹא שָׂוָא.
 הַבָּאִים. וּבְנֵיתֶם וְטַחַתֶּם וְשִׁדָּתֶם.
 עָתָה רַב לָנוּ אִם נָטוּי הָקוּ.
 מִי בּוֹ לְיוֹם קִטְנוֹת. הִבּוֹז לַמִּתְלוּצָצִים.
 מִלְטוּ אֶת־עַמְכֶּם וְאֶת־עַשׂוּ.
 עַד נִשְׁמַע מִרְאֵשִׁי הַהָרִים מִתְּפוּצָצִים
 קוֹלֹת אֲדָנִי הַקּוֹרְאִים עֲלוּ:

REDEMPTION THROUGH LABOR

Strong be your hands, O our brethren, who cherish

The soil of our homeland, wherever you be;
Never be downcast, but, lest your folk perish,

Toil on exultant your people to free.

If to build to the roof a lifetime suffice not,

And you lay but the base of your national home,
Enough have you wrought; your achievement despise not;
They that come after will yet rear the dome.

Scorn not small deeds, but, scoffers despising,

Rescue your people with hoe and with plough,
Till God's voice from the hills gives the signal for rising:
The time for redemption has come; it is now.

HATIKVAH (THE HOPE)

כָּל-עוֹד בְּלֵב פְּנִימָה

נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.

וּלְפָאֲתֵי מוֹרָח קוֹדִימָה

עֵינֵינוּ לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אֶבְדָּה תְּקוּנָתִינוּ

הַתְּקוּנָה הַנוֹשָׁנָה.

לְשׁוֹב לְאֶרֶץ אֲבוֹתֵינוּ.

לְעִיר בָּהּ דָּוִד חָנָה:

כָּל-עוֹד דְּמַעוֹת מַעֲיִינֵינוּ

יִזְלוּ כְּגֶשֶׁם נְדָבוֹת.

וּרְבֻבוֹת מִבְּנֵי עַמָּנוּ

עוֹד הוֹלְכִים עַל-קִבְרֵי אֲבוֹת:

עוֹד לֹא אֶבְדָּה תְּקוּנָתִינוּ.

הַתְּקוּנָה הַנוֹשָׁנָה.

לְשׁוֹב לְאֶרֶץ אֲבוֹתֵינוּ.

לְעִיר בָּהּ דָּוִד חָנָה:

HATIKVAH (THE HOPE)

While the Jew, in the depth of his being,

For Zion is constantly yearning,

And, Jerusalem to be seeing,

His eyes to the East keep turning,

The hope of the Jew has not perished,

His inveterate hope through the ages,

To return to the land dearly cherished,

Of his fathers, his kings and his sages.

While from Jewish eyes a shower

Of generous tears keeps flowing,

And pilgrim bands every hour

To the graves of the fathers keep going,

The hope of the Jew has not perished,

His inveterate hope through the ages,

To return to the land dearly cherished,

Of his fathers, his kings and his sages.

ERETZ YISRAEL LAND OF HOPE

שֵׁם בְּאֶרֶץ חַמְדַּת אָבוֹת
 תִּתְקַמְּנָה כָּל-הַתְּקוּוֹת.
 שֵׁם נַחֲיָה וְשֵׁם נִיצוֹר
 חַי וְנֶהֱרַח חַי דְּרוֹר.
 שֵׁם תְּהִי גַם הַשְׂכִּינָה שׁוֹרָה.
 שֵׁם תִּפְרָח גַּם שְׂפַת הַתּוֹרָה:

נִירוּ נִיר נִיר
 שִׁירוּ שִׁיר שִׁיר שִׁיר
 גִּילוּ גִיל גִּיל גִּיל
 כְּבֹר הַנְּצוּ נְצָנִים.

נִירוּ נִיר נִיר
 שִׁירוּ שִׁיר שִׁיר שִׁיר
 גִּילוּ גִיל גִּיל גִּיל
 עוֹד יִבְאוּ יִרְעוּנִים:

ERETZ YISRAEL LAND OF HOPE

Over there in the dear land of our fathers,
Our hopes will all be fulfilled.

There shall we live a life creative,
A life of light and liberty.

There, too, God's presence will abide,
And the language of the Torah flourish.

Plough the field,
Sing a song,
And be merry!
Already the blossoms appear.

Plough the field,
Sing a song,
And be merry!
In due time the grain too will come.

PRAYERS FOR OCCASIONS IN
PERSONAL LIFE.

PRAYER FOR THE RECOVERY OF ONE
SUFFERING FROM ILLNESS

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרֶךְ
וְיִרְפָּא אֶת־הַחֹלֶה (הַחֹלֵנִית). יְיָ יִסְעֶדְנוּ
(יִסְעֶדְנָה) עַל־עַרְשׁ דְּוֵי יֵאֲמָצְהוּ וַיַּחֲזִקְהוּ (יֵאֲמָצָה וַיַּחֲזִקָה)
בְּאֲרֵךְ־רֵיחַ וְאֲמֵץ־לֵב. יִתֵּן יְיָ חֲכָמָה וְתוֹשִׁיָה בְּלֵב הָרוֹפֵא
לְגִהוֹת מִכְאוֹב וַיִּשְׁלַח לַחֹלֶה (לַחֹלֵנִית) בְּקֶרֶב רְפוּאָה
שְׁלֵמָה רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף. יוֹסִיף יְיָ לוֹ (לָהּ) שָׁנוֹת
חַיִּים וְשָׁלוֹם לְהוֹדוֹת וּלְהַלֵּל לְרוֹפֵא הַנָּאֵמָן וְהַרְחֵמֶן לְאֲרֵךְ
יָמִים. אָמֵן:

PRAYER OF THANKS FOR ONE WHO HAS
RECENTLY RECOVERED FROM ILLNESS

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב הוּא יוֹסִיף
לְבָרֶךְ אֶת אֲשֶׁר בְּחַסְדּוֹ הִחְלִימָהּ וְהִחְיֶיהָ
וַעֲזָרָהּ (הִחְלִימָהּ וְהִחְיֶיהָ וַעֲזָרָהּ) לָשׁוּב לְהַשְׁתַּמֵּךְ בְּתַפְלַת
הַקֹּדֶל הַקְּדוֹשׁ הַזֶּה. אָנָּה תוֹרְנוּ הַשְׁמָחָה אֲשֶׁר נִשְׁמַח

PRAYERS FOR OCCASIONS IN PERSONAL LIFE

PRAYER FOR THE RECOVERY OF ONE SUFFERING FROM ILLNESS

May He who blessed our fathers, Abraham, Isaac and Jacob, grant His blessed healing to May God be with him (her) in his (her) illness and give him (her) patience, hope and courage. May God so endow the attendant physician with insight and skill that our friend be soon fully restored to health and vigor of body and mind. May he (she) live to enjoy many happy Sabbaths, and to thank God, the Faithful Physician, for the blessing of health. Amen.

PRAYER OF THANKS FOR ONE WHO HAS RECENTLY RECOVERED FROM ILLNESS

May He who blessed our fathers, Abraham, Isaac and Jacob, continue to bless whom His loving-kindness has restored to health and enabled once more to worship with this congregation. May our joy in our friend's

בְּהִבְרָאת יְדִידָנוּ לְהַעֲרִיף אֶת-בְּרִכַּת הַבְּרִיאוֹת וְלַעֲשׂוֹת
כָּל-אֲשֶׁר יֵשׁ-לָאֵל יְדָנוּ לְשֹׁמֵר עַל-בְּרִיאוֹתָנוּ וְעַל-בְּרִיאוֹת
כָּל-אָדָם. וְנִתְעוֹרֵר לְהַקְדִּישׁ תָּמִיד לַעֲבוֹדַת יי אֶת-עֲצָמַת
גּוֹפָנוּ וְאֶמֶץ רוּחָנוּ אֲשֶׁר חָנַן אוֹתָנוּ בָּהֶם. אָמֵן:

The person who has recovered from illness says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲיֵינוּ וְקִיָּמֵנוּ
וְהִשִּׁיבֵנוּ לְאִיתָנוּ:

PRAYER OF THANKS FOR HAVING ESCAPED DANGER

The person who has escaped danger says:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַטוֹב וְיָמִיב
לְרַעִים וְלַטּוֹבִים שֶׁנִּמְלָגֵנוּ כָּל-טוֹב:

The Congregation respond:

מִי שֶׁנִּמְלָךְ כָּל-טוֹב הוּא יִגְמָלָךְ כָּל-טוֹב. סֵלָה:

PRAYER IN BEHALF OF A בר מצוה OR בת מצוה

מִי שֶׁבִּרְךְ אֲבוֹתֵינוּ אֲבִרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרֵךְ
אֶת בֶּן (בַּת) אֲשֶׁר עָלָה
(עָלָתָה) הַיּוֹם לְקִרְיַאת הַתּוֹרָה (הַהַפְטָרָה) לְאוֹת הַבְּעֵת
רְצוֹן לַחַיּוֹת חַיִּים רְאוּיִם לְבֶן (לְבַת) יִשְׂרָאֵל.

recovery teach us to value the blessing of health and to do all in our power to preserve our health and the health of our fellowmen. And may we ever devote to God's service the vigor of body and spirit with which He has blessed us. Amen.

The person who has recovered from illness, says:

Blessed be Thou, O Lord our God, King of the universe, who hast kept me in life, sustained me and restored me to health.

PRAYER OF THANKS FOR HAVING ESCAPED DANGER

The person who has escaped danger says:

Blessed be Thou, O Lord our God, King of the universe, who art kind and beneficent to the bad and the good, and hast shown me every kindness.

The Congregation respond:

May He who has shown you every kindness continue His kindness toward you.

PRAYER IN BEHALF OF A BAR MITZVAH OR A BAT MITZVAH

May He who blessed our fathers, Abraham, Isaac and Jacob, bless the son of (the daughter of) who has this day been called to the reading of the Torah (Haftarah) in token of his (her) desire to live a worthy Jewish life.

יְהִי אֱלֹהִים עִמּוֹ (עִמָּה) בְּיָמִים הַבָּאִים כַּאֲשֶׁר הָיָה
 עִמּוֹ (עִמָּה) מִיּוֹם הַיּוֹלָדוֹ (הַיּוֹלָדָה) וְעַד הַנֶּה. יְהִי רָצוֹן מִלְּפָנֶי
 אֱלֹהֵי הַשָּׁמַיִם לְגַדְלָהּ (לְגַדְלָה) בְּבְרִיאוֹת הַגּוֹף וְהַנֶּפֶשׁ
 בְּתַבּוּנָהּ וּבְעֲנֻת־חַן בְּאַהֲבַת הַבְּרִיּוֹת בְּאַמּוֹנַת־אֱמֶן וּבְעֻז־
 רוּחַ וּבְמִצָּא (וּתְמִצָּא) חַן וְשָׂכָל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.
 יִרְאוּ הוֹרָיו (הוֹרֵיהָ) וְיִשְׁמְחוּ וְקִרְוּבָיו (וְקִרְוֵיהָ) יַעֲלִזוּ בְּתַמּוֹ
 (בְּתַתָּה) כְּבוֹד לַעֲמּוֹ (לַעֲמָה) הוֹד לְאַרְצוֹ (לְאַרְצָהּ) וְתַהֲלָה
 לְאֱלֹהִים. אָמֵן:

The or his or her
parents say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁחֲחִינוּ וְקִיָּמנוּ
 וְהִיָּעֲנוּ לְזִמְן הַזֶּה:

PRAYER IN BEHALF OF ONE CELEBRATING A BIRTHDAY

מִי שֶׁבְּרַךְ אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב הוּא יְבָרַךְ
 אֶת לְתַקּוּפַת יוֹם הַלֵּדָתוֹ (הַלֵּדָתָהּ).
 הָאֱלֹהִים הָרוּעָה אוֹתוֹ מַעֲדוֹ (אוֹתָהּ מַעֲדָה) עַד הַיּוֹם
 הַזֶּה יִשְׁמְרֶהוּ וְיַחְיֶהוּ וְיַאֲשֶׁרֶהוּ (יִשְׁמְרֶהָ וְיַחְיֶהָ וְיַאֲשֶׁרֶהָ)
 וְיוֹסִיף לוֹ (לָהּ) שָׁנוֹת חַיִּים וּבְרָכָה בְּטוֹב וּבְנֻעִימוֹת בְּרַב־
 עֹז וְשָׁלוֹם וְנָסוּ יָגוֹן וְאַנְחָה. יַחְדָּהּ (יַחְדָּהּ) בַּאֲשֶׁר וּבְשִׁמְחַת
 לֵבָב שֶׁל־כָּל־אַהֲבֵי נַפְשׁוֹ (נַפְשָׁהּ) וְיִמְלֵא כָּל־מִשְׁאָלוֹת לְבוֹ
 תְּקוּוֹתָיו וְתַפְלוֹתָיו (לְבָהּ תְּקוּוֹתֶיהָ וְתַפְלוֹתֶיהָ) לְטוֹבָה. אָמֵן:

May God who was with him (her) from birth, and enabled him (her) to grow to his (her) present stature in body and spirit, continue to be with him (her) in the life that is before him (her). May it be God's will that he (she) continue to grow in health and strength, in wisdom and humility, in love and loyalty, in faith and courage, and that he (she) may ever be a joy to his (her) parents, an honor to his (her) people, a credit to his (her) country and a true servant of God. Amen.

*The Bar Mitzvah or the Bat Mitzvah and his or her
parents say:*

Blessed be Thou, O Lord our God, King of the universe, who hast kept us in life, sustained us and brought us to this happy occasion.

PRAYER IN BEHALF OF ONE CELEBRATING A BIRTHDAY

May He who blessed our fathers, Abraham, Isaac, and Jacob, bless on the anniversary of his (her) birthday. May God who enabled him (her) to live to this day continue His mercies and grant him (her) many more years of health and happiness. May He keep him (her) free from all anxieties and bodily ills. May He cause him (her) to rejoice in the happiness of all who are dear to him (her). May He enable him (her) to behold the fulfilment of all his (her) worthy hopes and prayers. Amen.

The celebrant and members of the family say:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו
והניענו לזמן הזה:

PRAYER FOR A PROSPECTIVE BRIDE AND BRIDEGROOM
ON THE SABBATH BEFORE THEIR WEDDING DAY

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך
את־החתן בן ואת־הכלה
בת אשר בקרוב יתקשרו בקשר קדשת הנשואין.
יתמיד אלהים אהבת כלולותיהם. יברכם ויפרם ונחת
ירום. יתן יי את־ביתם אשר יבנו בישראל משכן אהבה
ואמונה נוח שלום וקדשה. בית אשר בו יגדלו בנים
בבריאות ובאשר באהבת תורה ובמעשים טובים. אמן:

Alternative version

אהבת כלולותיהם תמיד תלום
יפרם אלהים ונחת ירום.
יהי ביתם אשר יבנו בישראל
משכן אהבה ואמונה מלא ברכת האל
ואור שלום וקדשה על־נום יהל.
בניהם אחריהם במורשת אשר יברך
בבריאות גוף ונפש אהבת תורה ותם דרך.
אמן:

The celebrant and members of the family say:

Blessed be Thou, O Lord our God, King of the universe,
who hast kept us in life, sustained us and brought us to this
happy occasion.

PRAYER FOR A PROSPECTIVE BRIDE AND BRIDEGROOM
ON THE SABBATH BEFORE THEIR WEDDING DAY

May He who blessed our fathers, Abraham, Isaac and
Jacob, bless and who are soon to
enter into the holy covenant of marriage. May He prosper
their union and make it fruitful. May they establish in
Israel an abode of love and loyalty, peace and holiness,
a home in which children can grow up in health and happi-
ness, in the knowledge of Torah and in the practice of good
deeds. Amen.

Alternative Version

May the love of their bridal days be with them ever;
God bless them and prosper their every endeavor.

May they rear in Israel a home in which abide
Love and faith and such blessings as God can
provide.

God bless them with children strong in body and spirit,
Disposed to the love of Torah and deeds of merit. Amen.

PRAYER IN BEHALF OF A NEW-BORN CHILD
AND ITS PARENTS

מִי שְׁבֵרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרְךָ
אֵת וְאֵת וְאֵת-בְּנֵם (בִּתָּם) הַנּוֹלֵד
(הַנּוֹלָדָה) לָהֶם בְּמִזְל טוֹב (וַיִּקְרָא שְׁמָהּ בִּישְׂרָאֵל)
אָנָּה יְיָ שְׁלַח-נָא רְפוּאָה שְׁלֵמָה בְּקִרְוֹב לִיּוֹלָדָת וְהַעֲנִיק
לְהוֹרִים אֲמָצְעֵי חֶמֶר וָרוּחַ לְהַמְצִיא לְתִינוּקָם הַטְּפוּחַ
וְהַטְּפוּל וְהַשְׁנָחָה הַנְּחוּצָה. הִיְהִי-נָא עִם הַתִּינוּק הָרֵךְ.
עֲזָרְהוּ (עֲזָרָה) לְלֶכֶת הַלֵּוֹךְ וּגְדוֹל וְטוֹב בְּעֶצְמַת הַגּוֹף
וּבְבְרִיאוֹת רוּחַ וּנְפֶשׁ. וְכוּן כַּחוֹתָיו (כַּחוֹתֶיהָ) לַעֲבוֹדָתְךָ
וּלְתוֹרָתְךָ. לְמַעַן יָבִיא (תָּבִיא) שְׁמִיךָ לְהוֹרִים וְשִׁשּׁוֹן
לְקִרְוִבִים. כְּבוֹד לְיִשְׂרָאֵל וּתְהִלָּה לְאַרְצוֹ (לְאַרְצָהּ). וַיִּמְצָא
(וַתִּמְצָא) חֵן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם. אָמֵן:

The parents say the blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמְנוּ
וְהַיָּעֲנוּ לְזִמְן הַזֶּה:

PRAYER ON THE ANNIVERSARY OF A WEDDING

מִי שְׁבֵרָךְ אֲבוֹתֵינוּ אֲבָרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרְךָ
אֵת וְאֵת אֲשֶׁר בְּשָׁבוּעַ זֶה
מָלְאוּ שְׁנִים לְכָלוּלֹתֵיהֶם. וְהִנֵּה בָּאוּ אֶל

PRAYER IN BEHALF OF A NEW-BORN CHILD
AND ITS PARENTS

May He who blessed our fathers, Abraham, Isaac and Jacob, bless and the son who has been born to them (and the daughter who has been born to them, and may her name be called among the daughters of Israel) Restore the mother speedily to full strength and vigor. Endow the parents with the resources, material and spiritual, to provide for their child the nurture, care and guidance that he (she) needs. Be with the tender infant. Help him (her) to grow in body, mind and soul. May his (her) maturing powers be directed to the service of Thee and Thy law. May he (she) bring joy to his (her) parents and kindred, honor to Israel, service to his (her) country and good to all whom he (she) meets on life's way. Amen.

The parents say the blessing:

Blessed be Thou, O Lord, our God, King of the universe, who hast kept us in life, sustained us and brought us to this happy occasion.

PRAYER ON THE ANNIVERSARY OF A WEDDING

May He who blessed our fathers, Abraham, Isaac and Jacob, bless who during the week that has past have, by His grace, completed years of married life.

בית התפלה להודות ולהלל ולשבח למקדש עמו ישראל
 על ידי חפה וקדושין אשר העשיר את חייכם באהבתם
 ובאמונתם ההדדית. יהי רצון מלפניך שלא רך ימים עד
 זקנה ושיבה שאננים יהיו בעתרת שלום וחדנה. הקל איש
 תלאות רעהו והכפל ששונם ושמחתם. (ויחדיו יקצרו קציר
 ששון מזרע האהבה אשר נטעו בלבות בנייהם). אמן:

The celebrants rise and say:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקיימנו
 והגיענו לזמן הזה:

PRAYER ON THE ANNIVERSARY OF A DEATH

אל מלא רחמים שוכן במרומים המצא מנוחה נכונה
 תחת כנפי השכינה במעלות קדושים וטהורים כזהר
 הרקיע מזהירים לגשמת שהלך לעולמו
 (שהלכה לעולמה). אנא בעל הרחמים הסתירהו (הסתירה)

They have come to the synagogue to give thanks to Him who hallows Israel with the institution of marriage for having enriched their lives by their mutual love and devotion. May it be God's will that they may continue to a ripe old age to live together in happiness, lightening each other's burdens, enhancing each other's joys (and together reaping a harvest of joy from the seeds of love they have sown in the hearts of their children). Amen.

The celebrants rise and say:

Blessed be Thou, O Lord our God, King of the universe, who hast kept us in life, sustained us and brought us to this happy occasion.

PRAYER ON THE ANNIVERSARY OF A DEATH

O God, full of compassion, who dwellest on high, grant rest beneath Thy sheltering wings, in the ranks of the holy and pure whose splendor is like that of the heavens, to the soul of who has taken his (her) place in eternity. O Lord of Mercy, do Thou bring him (her) under

בְּסֵתֶר כְּנִפְיָךְ לְעוֹלָמִים וְתַצְרוֹר בְּצִרוֹר הַחַיִּים אֶת־נַשְׁמָתוֹ
(נִשְׁמָתָה). אֵתָּה הוּא נִחְלָתוֹ (נִחְלָתָה):

אָנָּה יְהֵא זָכָר תָּמִיד מְכַבֵּד בֵּין קְרוֹבֵי
וְיוֹדְעֵי (קְרוֹבִיָּה וְיוֹדְעִיָּה). יִתְעוֹרְרוּ־נָא לְהַבִּיעַ אֶת־
הוֹקֶרֶת מַעֲלוֹתָיו וְיִתְרוֹנוֹתָיו (מַעֲלוֹתֶיהָ וְיִתְרוֹנוֹתֶיהָ) אֲשֶׁר
הֵם מְרַגְּשִׁים עַל־יְדֵי מַעֲשִׂים טוֹבִים אֲשֶׁר יַעֲמִידוּ וְיִתְמַיְדוּ
הַשְׁפָּעָתוֹ (הַשְׁפָּעָתָה) בְּחֶלֶד. בְּעַל הַנְּחָמוֹת יִשְׁלַח נְחוּמִים
לְאַבְלִים לְהַחְיֹת לֵב נִדְכָּאִים בְּהִבְטָחַת זָכָר צַדִּיק לְבָרְכָהּ
וְתִקְוָתוֹ אֶל־מָוֶת. אָמֵן:

the cover of Thy wings for ever, and preserve the bond that unites his (her) soul with life; Thou art his (her) portion forever.

May the remembrance of be ever cherished by his (her) kin and those who knew him (her). May they be moved to express the appreciation of his (her) virtues by good deeds that keep his (her) influence alive. And may the Comforter of all who mourn enable them to find solace in remembering the departed, for the remembrance of the righteous is a blessing. Amen.

SPECIAL SABBATHS

לשבת שובה

PRAYER FOR MORAL RENEWAL

תהלים נ"א: י"ב-י"ט

לב טהור בְּרָא-לִי אֱלֹהִים וְרוּחַ נָכוֹן חֲדָשׁ בְּקִרְבִּי:

אֶל-תְּשַׁלִּיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קֹדֶשְׁךָ אֶל-תִּקַּח מִמֶּנִּי:

הִשְׁיבָה לִּי שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה תִּסְמְכֵנִי:

אֶלמֶדָה פִּשְׁעִים דָּרַכִּיךָ וַחֲטָאִים אֵלֶיךָ יָשׁוּבוּ:

הַצִּילֵנִי מִדְּמִים אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי. תִּרְנֶן לְשׁוֹנֵי צִדְקָתְךָ:

יְיָ שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

כִּי לֹא תִחַפֵּץ זָבַח וְאַתָּנָה. עֹלָה לֹא תִרְצֶה:

זָבַח אֱלֹהִים רוּחַ נִשְׁבָּרָה. לֵב-נִשְׁבָּר וְנִדְכָּה אֱלֹהִים

לֹא תִבְקֶה:

SPECIAL SABBATHS

FOR THE SABBATH OF PENITENCE

PRAYER FOR MORAL RENEWAL

Psalm 51:12-19

Create for me a clean heart, O God;
And put a new steadfast spirit in me.

Cast me not away from Thy presence,
And take not Thy holy spirit from me.

Restore to me the joy of Thy salvation;
And let a willing spirit uphold me.

Then will I teach transgressors Thy ways;
And sinners shall return unto Thee.

Save me from guilt, O God, Thou God of my
salvation,
That my tongue may sing aloud of Thy
righteousness.

O Lord, open Thou my lips,
That my mouth may declare Thy praise.

For Thou desirest not sacrifice, else would I give it;
Thou hast no pleasure in burnt-offering.

The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, Thou
dost not despise.

AWARENESS OF GOD LEADS TO REPENTANCE.

יְיָ שָׁפְתִי תַפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּעוֹד נִשְׁמָתִי בִּי וְרוּחַ-חַיִּים בְּאַפִּי.

עַד אֲשֶׁר לֹא-יִחַשֵׁף שְׁמִשִּׁי וְיִכְבֶּה נֹר נִשְׁמָתִי:

אָמֵנָם יִדְעָתִי כִּי לְמַעַן סֵפֶר שְׁמֶךָ הוּבָאתִי הֵנָּה.

וּלְחֻוֹת גְּדֻלָּךְ נוֹצַרְתִּי עֲדָנָה:

בִּינוּתִי יְיָ אֱלֹהֵי בָאוֹר הִדְעַת אֲשֶׁר חֲנַנְתָּנִי

כִּי אָתָּה אֶחָד לְבִדְךָ. אֶחָד מֵאֵין חֶקֶר.

אֶחָד מֵאֵין עֶרֶךְ וְדַמְיוֹן:

וְאַתָּה יְיָ אֱלֹהִים אֶרֶץ וָרוּחַ תִּכְנֹת וַיִּמִּים וְאֵשׁ קִנִּית.

וְתִשֶׁם חֶק וּגְבוּל לְמִקְוֵה-מִימֵי-הָאָרֶץ לְבַל-יִפְרָצוּ
פָּרָץ.

וּתְדַשֵּׂא הָאָדָמָה בְּכָל-מִיּוֹת זְרַעוֹנִים וְנִטְעֵי גִעְמוֹנִים.

וּתַחֲצֹב מִן הָאוֹר מְאוֹרוֹת וְכוֹכָבִים בְּגִלְגָּלֵי רוּם:

AWARENESS OF GOD LEADS TO REPENTANCE.

O Lord, open Thou my lips that my mouth may
declare Thy praise,

While yet my soul is in me and the breath of life
in my nostrils,

Ere my sunshine be turned to darkness, and the light
of my soul be extinguished.

Yea, I know that to proclaim Thy name have I been
brought hither,

And to manifest Thy greatness have I been created.

I discern, O Lord my God,

By the light of the knowledge Thy grace has be-
stowed on me,

That Thou alone art one, with a unity unfathomable,
A unity incomparable, baffling imagination.

Verily, O Lord God, earth and air hast Thou
meted out;

Water and fire hast Thou created.

Thou hast fixed a limit and a bound to the waters,
Lest they flood the world with destruction.

Thou makest the soil yield its varied vegetation,
All the pleasant plants.

Out of light didst Thou hew luminaries,

And the stars that are set in the heavenly spheres.

יִצְרֶתָּ אָדָם לְכְבוֹדְךָ. וּבִרְאֵתָ אָנוּשׁ קוֹרָא בְשִׁמְךָ.
וּנְפַחְתָּ בְּאַפִּי נְשָׁמָה יִקְרָה וְכָה וּבָרָה מְחַכְמָה וּמְשַׁכֶּלֶת.

בָּה יִשְׁכִּיל כָּל־חַכְמֵי־לֵב וַיִּפְיֶרְךָ.

וּמִמְנָה יִתְבוֹנֵן אִישׁ תְּבוּנָה וַיִּמְצְאֶךָ:

וְאַמֶּת יְיָ אֱלֹהִים כִּי בָרַב חֲסָדֶיךָ עַל־בְּנֵי עַבְדֶּיךָ.

מִמְצָרִים גָּאֻלְתָּנוּ וּמִבֵּית עַבָדִים פָּדִיתָנוּ.

וּתּוֹרַת חֶסֶד חֲנֻנְתָּנוּ וּמִצְוֹת אֱמֶת הוֹדַעְתָּנוּ.

וּמִשְׁפָּטִים יִשְׂרָיִם לְמִדְתָּנוּ.

לְנַחֲתָנוּ בְּמַעֲגָלֵי יֵשׁׁר לְצָרְךָ נִשְׁמֹתֵינוּ מְסִיג חֲשָׁקִי
גִּידְתָּנוּ:

לְכֵן חֲשַׁבְתִּי דְרָכִי וְחִקְרְתִּי אַרְחוֹתִי.

וְאַתָּאנָה לְהַשִּׁיב רַגְלִי אֶל עֲדוֹתֶיךָ.

לְחִסּוֹת תַּחַת כְּנָפֵי כְבוֹדְךָ:

*Other appropriate readings are: "Prayer to Overcome Doubt," pages 250, 251; "God Everywhere," pages 318, 319; "Where We Can Find God," pages 342, 343; "That We Be Reborn," pages 352, 353; "That God Help Us Live the Good Life," pages 420, 421; "The Pious Man," page 424; "A Stand-
ard for Self-Judgment," page 428.*

Thou didst form man for Thy glory,
Didst create him a being who calls on Thy name,
And didst breathe into him a soul of great worth,
Clear and pure, keen and understanding,

That thereby the wise may discern and know Thee,
The intelligent may reason and discover Thee.

Verily, O Lord God,
In the abundance of Thy grace toward us, Thy
 children and servants,
Thou didst redeem us from Egypt,
And didst deliver us from the house of bondage;
Thou didst bestow on us a gracious law,
And didst make known to us true precepts,
And didst teach us righteous judgments,

To guide us in right ways,
And to refine our souls from the dross of carnal desires.

Therefore do I take thought to my ways,
And scrutinize my course,
And I am eager to bring back my steps to Thy
 testimonies,
And to seek shelter beneath the wings of Thy glory.

Other appropriate readings are "Prayer to Overcome Doubt," pages 250, 251; "God Everywhere," pages 318, 319; "Where We Can Find God," pages 342, 343; "That We Be Reborn," pages 352, 353; "That God Help Us Live the Good Life," pages 420, 421; "The Pious Man," page 424; "A Standard for Self-Judgment," page 428.

לשבת חנוכה

GOD THE SAVIOR OF ISRAEL

תהלים קכ"ד

לוֹלֵי יְיָ שְׁהִיָּה לָנוּ.

יֹאמַר-נָא יִשְׂרָאֵל:

לוֹלֵי יְיָ שְׁהִיָּה לָנוּ.

בְּקוֹם עָלֵינוּ אָדָם:

אֲזִי חַיִּים בְּלָעוּנוּ.

בַּחֲרוֹת אָפָם בָּנוּ:

אֲזִי הַמָּיִם שָׁטְפוּנוּ.

נִחַלָה עָבַר עַל-נַפְשָׁנוּ:

אֲזִי עָבַר עַל-נַפְשָׁנוּ.

הַמָּיִם הִיָּדוּנוֹנִים:

בָּרוּךְ יְיָ.

שְׁלֵא נִתְּנָנוּ טָרֶף לְשֹׂנְאֵיהֶם:

נַפְשָׁנוּ כְּצִפּוֹר נִמְלָטָה מִפֶּחַ יוֹקְשִׁים.

הַפֶּחַ נִשְׁבַּר וְאֶנְחָנוּ נִמְלָטָנוּ:

עֲזָרָנוּ בְּשֵׁם יְיָ.

עֲשֵׂה שָׁמַיִם וָאָרֶץ:

FOR THE SABBATH OF HANUKKAH

GOD THE SAVIOR OF ISRAEL

Psalm 124

'Were it not that the Lord was with us,'

Let Israel say,

'Were it not that the Lord was with us,

When men rose up against us,

Then would they have swallowed us alive,

When their anger blazed forth against us;

Then would the waters have swept us away,

The stream would have overwhelmed us;

Yea, we would have been overwhelmed,

By the surging waters.'

Blessed be the Lord,

Who did not leave us to be torn by their teeth.

We are like a bird escaped from the fowler's snare;

The snare broke and we escaped.

Our help is in the Lord,

The Maker of heaven and earth.

THE STORY OF HANUKKAH

Selected from I Maccabees 1:41-2:48

King Antiochus wrote to his whole kingdom that all should be one people, and that each should forsake his own laws. And he sent letters to Jerusalem and the cities of Judah that they should profane the Sabbaths and Feasts, pollute the sanctuary, and build altars and temples and shrines for idols; and whosoever should not do according to the word of the king, he should die.

Now in those days rose up Mattathias, a priest from Jerusalem; and he dwelt at Modin. And he had five sons, John, Simon, Judas (who was called Maccabaeus), Eleazar, Jonathan. And he saw the blasphemies that were committed in Judah and in Jerusalem, and he and his sons rent their clothes, and put on sackcloth, and mourned exceedingly.

And the king's officers, that were enforcing the apostasy, came into the city of Modin. And many of Israel came unto them, and Mattathias and his sons were gathered together. And the king's officers spoke to Mattathias, saying: 'You are a ruler and an honorable and great man in this city, and strengthened with sons and brethren; now, therefore, do you come first and obey the commandment of the king, as all nations have done, and the men of Judah, and they that remain in Jerusalem; so shall you and your household be in the number of the king's friends, and you and your

children shall be honored with silver and gold and many rewards.' And Mattathias answered and said with a loud voice: 'Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, yet will I and my sons and my brethren walk in the covenant of our fathers.' And Mattathias cried out in the city with a loud voice, saying: 'Whosoever is zealous for the Torah and maintains the Covenant, let him follow me.'

Selected from I Maccabees 4:36-59

Judas and his brethren said: 'Behold, our enemies are discomfited; let us go up to cleanse the Holy Place, and rededicate it.' And he chose blameless priests, such as had delight in the Torah, and they cleansed the Holy Place. And they took whole stones, according to the law, and built a new altar, and they built the Holy Place and the inner parts of the House and hallowed the courts.

On the day on which the Gentiles had profaned the Temple, on that day was it dedicated afresh, with songs and harps and lutes, and with cymbals. And they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness, and sacrificed a sacrifice of deliverance and praise. And Judas and his brethren and the whole congregation of Israel ordained that the days of the dedication of the altar should be kept in their season, year by year, for eight days from the twenty-fifth day of the month Kislev, with gladness and joy.

THAT THE TORAH STRENGTHEN US TO
WITHSTAND HOSTILITIES

Suggested by Psalm 18

O God, the waves of death break round us; floods of destruction overwhelm us.

Our foes are bent upon annihilating us; they will not suffer us to live on this earth.

How shall we be saved from the doom that they plot for us?
How shall we be snatched from the floods that threaten to engulf us?

O God, Thou alone canst deliver us from our enemies.

Help us to draw strength from Thy Torah, as our forebears did throughout their age-long struggle against foes without number.

May Thy Torah imbue us with fortitude to endure the wrongs heaped on us by ruthless men.

May our faith in Thy Law render us immune to all derision and torment.

Aid us to find worth in our life as Jews, and in our destiny as a people covenanted to Thee.

May our traditions and ideals help us to know Thee, O God,
and to discover the tasks Thou dost allot to us.

May the awareness of those tasks give us a purpose in
life that will enable us to scorn all danger and ignominy.

May it keep us loyal to Thy kingdom of truth and right, and
ever ready to do battle against the dominion of falsehood
and violence, under whose banner the godless are marshaled
against us.

May it make us champions of freedom, discoverers and
teachers of truth, creators of beauty, doers of deeds
of kindness and love.

Then will we bear with courage whatever suffering fall to
our lot, secure in Thy love for us.

Brace us, O God, for the fray; frustrate the designs of
our foes. Accept our thanks for the strength we possess
to call upon Thine aid. Amen.

*Other appropriate readings are "God Has Not Rejected
Israel," page 453; "God Reveals Himself As Redeemer,"
pages 454, 455.*

HYMN OF DEDICATION

מֵעוֹז צוֹר יְשׁוּעָתִי. לְךָ נֶאֱדָה לְשִׁבְחָה.
 תִּכּוֹן בֵּית תְּפִלָּתִי. וּבִשְׂרֵי תוֹדָה נִנְצָח.
 לַעֲת תִּשְׁבִּית מִטְּבַח וּשְׂאוֹן קֶרֶב תִּשְׁבְּחָה.
 אֲזִי אֶגְמֹר בְּשִׂיר מִזְמֹר חֲנֻכַּת הַמִּזְבֵּחַ:
 יוֹנִים נִקְבְּצוּ עָלַי אֲזִי בִימֵי חֲשֹׁמַיִם.
 וּפָרְצוּ חוֹמוֹת מִגְדְּלִי וְטָמְאוּ כָל־הַשְּׁמָנִים.
 וּמִנּוֹתַר קִנְקָנִים זָרַח אוֹר לְשׁוֹשָׁנִים.
 בְּגִי בִינָה יָמֵי שְׁמוֹנָה קָבְעוּ שִׂיר וִרְנָנִים:

THE MACCABAEAN SPIRIT TODAY

מִי יִמְלֹל גְּבוּרֹת יִשְׂרָאֵל.
 אוֹתָן מִי יִמְנֶה:
 הֵן בְּכָל־דּוֹר יָקוּם הַגִּבּוֹר.
 גּוֹאֵל הָעָם. שֹׁמֵעַ.
 בְּיָמִים הָהֵם בְּזִמְן הַזֶּה
 מִכְּבִי מוֹשִׁיעַ וּפוֹדֶה.
 וּבְיָמֵינוּ כָּל־עַם יִשְׂרָאֵל
 יִתְאַחַד יָקוּם לְהַנָּאֵל:

HYMN OF DEDICATION

O God, to Thee our praises ring,
Thou Rock of our salvation;
Accept the thanks our people bring
On this Feast of Dedication.
When the force of hate is demolished,
And war at last abolished,
We then will greet with joy complete
Thine altar's consecration.

When the Maccabees to the Temple came,
Having saved their nation,
To light again the Menorah's flame,
With song and jubilation,
Of pure oil there was none,
Save one small flask alone;
Its holy light, shone pure and bright,
In eight-day celebration.

THE MACCABAEAN SPIRIT TODAY

Who can retell
The things that befell us?
Who can count them?

In every age,
A hero or sage,
Came to our aid

Hark! At this time of year, in days of yore,
Maccabees the Temple did restore,
And today our people, as we dreamed,
Will arise, unite and be redeemed.

לשבת זכור

FOR THE SABBATH BEFORE PURIM

ISRAEL IN DIRE STRAITS

Suggested by Psalm 6

Why are we afflicted, O God? Wherefore are we chastised
and made to suffer?

Have we indeed sinned so grievously that all the world
should turn against us?

What have we done that men should seek to exterminate us?

We can no longer endure the torment of body and soul.

Wouldst Thou have our enemies pluck us up, root and
branch?

Our strength is all but spent.

Wouldst Thou have us perish from the face of the earth?

Would our extermination advance Thy Kingdom? Do
we stand between Thee and the fulfillment of Thy
purpose with mankind?

Thou knowest, O God, that we have sought to learn Thy
will and have striven to perform it.

Thou knowest that for Thee our forefathers lived
and died.

It cannot be that Thou wouldst have us blotted out from among the living peoples of the earth.

Send us speedily Thine aid, O God; save us for Thy mercy's sake.

Hear our cry and curb the evil-doers who are intent upon destroying us.

We seek only to live unmolested, at peace with our fellowmen.

Let the plotters of mischief be utterly dismayed.

This our prayer Thou wilt surely hear, and in our day fulfill.

Other appropriate readings are "Israel Prays for Deliverance," pages 438, 439; "Israel Asks for Justice," page 452.

MORDECAI'S TRIUMPH

שׁוֹשְׁנוֹת יַעֲקֹב צָהֳלָה וְשִׂמְחָה.
 בְּרֹאוֹתָם יָחַד תִּכְלֹת מְרִדָּכִי:
 תְּשׁוּעָתָם הָיִיתָ לְנִצָּח.
 וְתִקְוָתָם בְּכָל־דּוֹר וְדוֹר:
 לְהוֹדִיעַ שְׂכָל־קִוְיָךְ לֹא יִבָּשׁוּ.
 וְלֹא יִכְלְמוּ לְנִצָּח כָּל־הַחוֹסִים בָּךְ:

לשבת חזון

ISRAEL IN EXILE REMEMBERS JERUSALEM.

תהלים קל"ז, א' ו'

Reader

עַל־נִהְרֹת בְּבֶל
 שֵׁם יִשְׁכְּנוּ גַם־בְּכִינוּ
 בְּזָכְרָנוּ אֶת־צִיּוֹן:
 עַל־עַרְבִים בְּתוֹכָהּ
 תִּלְיֵנוּ כְּצוֹרוֹתֵינוּ:
 כִּי שֵׁם שְׂאֵלֹנוּ
 שׁוֹכְנֵינוּ דְּבַר־יִשְׁרָאֵל
 וְתוֹלְלֵינוּ שִׂמְחָה
 שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן:

MORDECAI'S TRIUMPH

The Jews of Shushan rejoiced and were glad
When they beheld Mordecai arrayed in royal purple.
Thou hast ever been Israel's salvation,
And their hope throughout the ages,
Showing that none who trust in Thee are ever discomfited,
Nor are any confounded who take refuge in Thee.

FOR THE SABBATH BEFORE
TISH'AH BE-AB

ISRAEL IN EXILE REMEMBERS JERUSALEM.

Psalm 137:1-6

Reader

By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst of her,
We hung up our harps.
For there our captors
Demanded of us song,
And our tormentors, mirth:
'Sing us some of the songs of Zion.'

אֵיךְ נָשִׁיר אֶת־שִׁיר־יְיָ

עַל־אֲדָמַת נֹכַר:

The Congregation rise.

Reader and Congregation

אִם־אֲשַׁכַּחךָ יְרוּשָׁלָּיִם

תִּשְׁכַּח יְמִינִי:

תִּדְבֹק לְשׁוֹנֵי לִחְכִּי

אִם־לֹא אֶזְכְּרָכִי.

אִם־לֹא אֶעֱלֶה אֶת־יְרוּשָׁלָּיִם

עַל־רֹאשׁ שְׂמֹחָתִי:

ISRAEL REASSURED OF REDEMPTION

This reading is in the form of a dialogue between God and Israel. The Reader reads the words ascribed to God, and the Congregation, those ascribed to Israel. The sentences to be read by the Congregation are indented.

שְׂכוּלָה אֶכּוּלָה לָמָּה תִּבְכִּי

הַנּוֹאֵשׁ לִבִּי מֵאֲשֶׁר תִּחְכִּי:

קִצִּי נִמְשָׁךְ וְאַרְבֵּי חֲשָׁכִי:

How could we sing the songs of the Lord
In a foreign land?

The Congregation rise.

Reader and Congregation

If I forget thee, O Jerusalem,
Withered be my right hand;
May my tongue cleave to my mouth,
If I remember thee not,
If I prize not Jerusalem
Above my highest joy.

ISRAEL REASSURED OF REDEMPTION

This reading is in the form of a dialogue between God and Israel. The Reader reads the words ascribed to God, and the Congregation, those ascribed to Israel. The sentences to be read by the Congregation are indented.

Though bereaved and in mourning, why sit thus in tears?
Shall Thy spirit surrender its hopes to its fears?

But the end has been long and no light yet appears.

הוֹחִילִי עֲנִיָּה עוֹד מְעַט כִּי
 אֲשַׁלַּח מִלְאָכִי לַפְּנוֹת דֶּרֶךְ כִּי
 וְעַל־הַר צִיּוֹן אֲגִסְךָ מִלְכִּי
 יָבֹא מִבֶּשֶׁר לַפְּנוֹת שְׂבִילְךָ.
 אָמְרוּ לְצִיּוֹן יְיָ מִלֶּךְךָ
 הִנֵּה מִלְכְּךָ יָבֹא לָךְ:

לְאֵלֵי אֵלֵי כִמָּה אֵיחָל
 וְעַד אֵן תִּמְשֹׁךְ גָּלוֹת הַחֵל
 וּבְנֵי רַחֵל גְּזוּזִים כָּרַחֵל.
 וְאֲנִי בְּכָל־זֹאת תָּמִיד אֵיחָל:

הוֹחִילִי עֲנִיָּה לַפּוֹדָה וּמוֹחֵל
 כִּי לֹא לְעוֹלָם בָּךְ אֲנִי בּוֹחֵל
 עוֹד מְעַט וְהָיִית לִי וְאֲנִי לָךְ.
 אָמְרוּ לְצִיּוֹן יְיָ מִלֶּךְךָ
 הִנֵּה מִלְכְּךָ יָבֹא לָךְ.

מָתִי יִקְרַב וְיִגִּיעַ הַתּוֹר
 קָתוּם וְחִתּוּם מָתִי תִפְתּוֹר:

Hope on, hapless one, a while longer.

I will send thee an angel My path to prepare,
On the brow of Mount Zion thy King to declare;
The Lord ever regnant shall reign again there.
Thy King, O proclaim, comes to Zion.

How long, O my God, shall I wait Thee in vain?

How long shall Thy people in exile remain?

Shall the sheep ever shorn never utter their pain,

But dumbly through all go on waiting?

Have faith, hapless one, I will pardon and free;

Not always shalt thou be abhorrent to Me,

But be Mine e'en as I shall return unto thee;

'Tis yet but a little space longer.

How long till the turn of my fate shall draw near?

How long ere the sealed and the closed be made clear?

הוֹחִילִי עֲנִיָּה לְמַחֲסֶה וּמַסְתּוֹר
כִּי עוֹד יֵשׁ לָךְ מִרְפָּא וּמַעֲתוֹר
וַיִּפְרַח בַּפֶּתוֹר כִּיּוֹם אֵי כַּפֶּתוֹר
וַיֵּצֵץ בְּמַצְחֶךָ צִיץ אֲשֶׁר הָשָׁלָךְ.
אָמְרוּ לְצִיּוֹן יְיָ מָלָךְ
הִנֵּה מִלְכֶּךָ יָבוֹא לָךְ:

הַמוֹנִי לְפָנַיִם בְּאַחַת גִּטָּע
מִנוֹף וּבְכָל בְּקָרוֹב נִתְבָּע
הֵייתִי אֲנִי כְּעֵיט נֹצֵעַ
נִקְבְּצוּ עָלַי מְלָכִיּוֹת אַרְבַּע
תֹּאכַל בְּשָׂרִי וְעוֹד לֹא תִשָּׁבַע:

הוֹחִילִי עֲנִיָּה לְצוֹר אֲשֶׁר נִשְׁבַּע
כִּי בֹא יָבֹא דוֹד אֲשֶׁר הָלָךְ.
אָמְרוּ לְצִיּוֹן יְיָ מָלָךְ
הִנֵּה מִלְכֶּךָ יָבוֹא לָךְ:

ODE TO ZION

צִיּוֹן הֲלֹא תִשְׁאַלִי לְשָׁלוֹם אֲסִירֶיךָ.
דוֹרְשֵׁי שְׁלוֹמֶךָ וְהֵם יִתֶּר עֲדָרֶיךָ:

מֵיָם וּמִזֶּרֶחַ וּמִצָּפוֹן וְתִימָן שְׁלוֹם
רְחוֹק וְקָרוֹב שְׂאִי מְכַל-עֲבָרֶיךָ:

Hope on for a shelter and refuge,
With healing shall yet thy entreaties be graced;
As when Caphtor was crushed, shalt thou triumph retaste,
And the flowers cast off shall rebloom in the waste.
Hope on but a little space longer.

My people of yore 'neath one people was drowned,
But from Egypt or Babel deliverance found!
But now we are hopelessly compassed around
By four birds of prey grim and speckled.
They have eaten my flesh, yet to leave me are loath.

The Rock you must trust to remember His oath;
Your lover that went shall return to His troth;
Hope on, hapless one, a whit longer.

ODE TO ZION

Zion! wilt thou not ask if peace be with thy captives
That seek thy peace — that are the remnant of
thy flocks?

From west and east, from north and south —
the greeting

'Peace' from far and near, take thou from
every side.

לְבָכוֹת עֲנוּתָךְ אָנִי תָנִים. וְעַתָּה אֶחְלֹם
שִׁיבַת שְׁבוּתָךְ אָנִי כְנוֹר לְשִׁירֶיךָ:

לְבִי לְבֵית-אֵל וּלְפָנֵי־אֵל מְאֹד יִהְיֶה.
וּלְמַחְנִים וְכָל-פִּגְעֵי טְהוֹרֶיךָ:

שֵׁם הַשְׁכִּינָה שְׁכֵנָה-לְךָ וְהִי־צִרְךָ
פֶּתַח לְמוֹל שְׁעָרֵי שְׁחָק שְׁעָרֶיךָ:

אֲבָחַר לְנַפְשִׁי לְהִשְׁתַּפֵּךְ בְּמָקוֹם אֲשֶׁר
רוּחַ אֱלֹהִים שְׁפֹכָה עַל-בְּחִירֶיךָ:

אֶת בֵּית-מְלוּכָה וְאֶת כֶּסֶּא אֲדֹנָי. וְאִיךָ
יָשְׁבוּ עֲבָדִים עָלֶי כִסְאוֹת גְּבוּרֶיךָ:

מִי יִתְּנֵנִי מְשׁוּטֵט בְּמָקוֹמוֹת אֲשֶׁר
נָגְלוּ אֱלֹהִים לְחֻזֶּיךָ וְצִירֶיךָ:

מִי יַעֲשֶׂה-לִי כְנָפִים וְאֶרְחִיק גֹּדֶד
אֲנִיד לְבִתְרִי לְבָבִי בֵּין בְּתָרֶיךָ:

אֶפֶל לְאִפִּי עָלִי אֶרֶץ וְאֶרֶץ אֶבֶר-
נֶיךָ מְאֹד. וְאַחֲנֶנּוּ אֶת-עַפְרָיִם:

אֶעֱבֹר בִּיעָרֶךָ וּבְכַרְמֶלְךָ וְאֶעֱמִד בְּגִל-
עֵדֶךָ וְאֶשְׁתַּמְּמָה אֶל-הָרַע עֲבָרֶיךָ.

חַיֵּי נְשָׁמוֹת אֲוִיר אֶרֶץ. וּמִמֶּר-דְּרוֹר
אֲבָקָת עַפְרָךְ וְנִפְתַּת צוּף נְהַרֶיךָ:

To wail for thine affliction I am like the jackals; but
when I dream
Of the return of thy captivity, I am a harp for thy songs.

My heart for Bethel and Peniel sorely yearns,
For Mahanaim and for all the places where thy
pure ones have met.

There the Shekinah abides in thee; yea, there thy Maker
Opened thy gates to face the gates of heaven.

I would choose for my soul to pour itself out
within that place
Where the spirit of God was outpoured upon
thy chosen.

Thou art the house of royalty; thou art the throne
of the Lord, and how
Do slaves sit now upon thy princes' thrones?

Would I might be wandering in the places where
God was revealed unto thy seers and messengers.

O who will make me wings, that I may fly afar,
And lay the ruins of my cleft heart among thy broken cliffs!

I would fall, with my face upon thine earth and
take delight
In thy stones and be tender to thy dust.

I would pass into thy forest and thy fruitful field, and stand
Within thy Gilead, and wonder at thy mount Abarim.

The life of souls is the air of thy land, and of
pure myrrh
The grains of thy dust, and honey from the comb
thy rivers.

אִיךָ יַעֲרֹב לִי אֶכֶל וְשָׁתוֹת בְּעֵת אַחֲזָה
כִּי יִסְחָבוּ הַכִּלְבִּים אֶת־כְּפִירֶיךָ:

צִיּוֹן כְּלִילַת יִפִּי אֶהְבֶּה וְחֵן תִּקְשְׁרִי
מֵאָז. וּבָךְ נִקְשְׁרוּ נַפְשוֹת חֲבֵרֶיךָ:

הֵם הַשְּׂמֻחִים לְשִׁלּוֹתֶךָ וְהַכֹּאֲבִים
עַל־שׁוֹמְמוֹתֶךָ וּבָכִים עַל־שִׁבְרֶיךָ.

מִבּוֹר שְׂבִי שְׂאֵפִים נִגְדֶּךָ וּמִשְׁתַּחֲוִים
אִישׁ מִמְּקוֹמוֹ אֵלֶי־נִכַּח שְׁעָרֶיךָ.

לְשָׁנָה וַיַּחֲלֶף כְּלִיל כָּל־מַמְלָכוֹת הָאֵלִיל.
חֲסִנְךָ לְעוֹלָם לְדוֹר וָדוֹר נִגְרֶיךָ:

אֲנִי לְמוֹשָׁב אֱלֹהֶיךָ. וְאַשְׁרֵי־אֲנוֹשׁ
יִבְחַר יִקְרַב וַיִּשְׁכֵּן בַּחֲצָרֶיךָ:

אַשְׁרֵי מַחֲכָה וַיִּגִּיעַ. וַיִּרְאֶה עֲלוֹת
אוֹרֶךָ. וַיִּבְקְעוּ עָלָיו שְׁחָרֶיךָ.

לְרֹאוֹת בְּטוֹבַת בְּחִירֶיךָ וְלַעֲלוֹ בְּשֵׁם־
חֲמֶךָ בְּשׁוּבֶךָ אֵלֶי קִדְמוֹת נְעוּרֶיךָ:

Other appropriate readings are "The Life-Giving Influence of Eretz Yisrael on the Jew," pages 480, 481; "Longing for Jerusalem," pages 474, 475.

How shall it be sweet to me to eat and drink while I behold
Dogs tearing at thy lions' whelps?

Zion, perfect in beauty, love and grace thou
didst bind on to thee

Of olden time; and still the souls of thy
companions are bound up with thee.

It is they that rejoice at thy well-being, that are in pain
Over thy desolation, and that weep over thy ruin,

They that, from the pit of the captive, pant
toward thee, worshiping,

Every one from his own place, toward thy gates.

The glory of all the idolatrous realms will fade and
pass away;

Thy splendor is for ever, from age to age thy crown.

Thy God has desired thee for a dwelling-place;
and happy is the man

Whom He chooses and brings near that he may
rest within thy courts.

Happy is he who waits, he who comes nigh and sees the rising
Of thy light, when on him thy dawn shall break,

That he may see the welfare of thy chosen, and rejoice
In thy rejoicing, when thou turnest back unto
thine olden youth.

*Other appropriate readings are "The Life-Giving Influence
of Eretz Yisrael on the Jew," pages 480, 481; "Longing for
Jerusalem," pages 474, 475.*

לשבת נחמו

THE PROMISE OF RETURN TO ZION

ישעיה מ': א'-ה', ט'-י"א

נַחֲמוּ נַחֲמוּ עַמִּי

יֹאמֶר אֱלֹהֵיכֶם:

דַּבְּרוּ עַל-לֵב יְרוּשָׁלַיִם וְקִרְאוּ אֵלֶיהָ

כִּי מְלָאָה צָבָאָה

כִּי נִרְצָה עֲוֹנָהּ

כִּי לָקַחָהּ מִיַּד יְיָ

כַּפָּלִים בְּכָל-חַטֹּאתֶיהָ:

קוֹל קוֹרֵא

בַּמִּדְבָּר פִּנּוּ דֶּרֶךְ יְיָ

יִשְׁרֻ בַּעֲרָבָה מְסָלָה לְאֵלֵהֶינוּ:

כָּל-גֵּיא יִנָּשֵׂא

וְכָל-הָר וְגִבְעָה יִשְׁפָּלוּ

וְהָיָה הָעֵקֶב לְמִישׁוֹר

וְהָרָכְסִים לְבִקְעָה:

FOR THE SABBATH AFTER TISH'AH BE-AB

THE PROMISE OF RETURN TO ZION

Isaiah 40:1-5, 9-11

Comfort, O comfort my people,

Says your God.

Bid Jerusalem take heart, and call to her,

That her time of service is ended,

That her guilt is paid off,

That she has received from the Lord's hand

Double for all her sins.

Hark! one calls:

Through the wilderness clear a way for the Lord;

Level through the desert a highway for our God.

Let every valley be filled up,

And every mountain and hill lowered.

And let the rugged places be made even,

And the rough places a plain.

עַל-הַר-גִּבְעָה עָלֵי-לֶךְ

מִבְשֹׁרֵת צִיּוֹן

הָרִימִי בִכְחַם קוֹלֶךְ

מִבְשֹׁרֵת יְרוּשָׁלַיִם

הָרִימִי אֶל-תִּירְאִי

אֲמַרְי לְעַרְי יְהוּדָה

הִנֵּה אֱלֹהֵיכֶם:

הִנֵּה אֲדֹנֵי יְהוָה בְּחֻזֶּק יָבוֹא

וְיִזְרְעוּ מִשְׁלָה לּוֹ

הִנֵּה שֹׁכְרוֹ אֹתוֹ

וּפִעֲלָתוֹ לְפָנָיו:

כְּרָעָה עֲדָרוֹ יִרְעָה

בְּזִרְעוֹ יִקְבֹּץ טְלָאִים

וּבְחִיקוֹ יִשָּׂא

עָלוֹת יִנְהַל:

Other appropriate readings are "Israel Assured of Redemption," pages 436, 437; "Promise of the Restoration of Zion," pages 460, 461; "Prayer for the Restoration of Zion," pages 464, 465.

On a high mountain get you up,

O heralds of good news to Zion!

Lift up your voice with strength,

O heralds of good news to Jerusalem!

Lift it up, be not afraid;

Say to the cities of Judah:

Behold your God!

Behold, the Lord God is coming with power,

And His arm maintains His rule.

Behold, His reward is with Him,

His recompense before Him.

Like a shepherd He tends His flock,

He gathers the lambs in His arm,

And carries them in His bosom,

And gently leads those that give suck.

Other appropriate readings are "Israel Assured of Redemption," pages 436, 437; "Promise of the Restoration of Zion," pages 460, 461; "Prayer for the Restoration of Zion," pages 464, 465.

THE RETURNING WANDERER GREET'S JERUSALEM.

מֵעַל-פִּסְגַּת הַר הַצּוֹפִים שְׁלוֹם לָךְ יְרוּשָׁלַיִם.

מֵעַל-פִּסְגַּת הַר הַצּוֹפִים אֲשֶׁתִּחַוָּה לָךְ אֲפִים.

מֵאֵה דוֹרוֹת חָלַמְתִּי עָלֶיךָ. לְזָכוֹת לִרְאוֹת בְּאוֹר פָּנֶיךָ:

יְרוּשָׁלַיִם יְרוּשָׁלַיִם הָאִירִי פָנֶיךָ לְבָנֶךָ.

יְרוּשָׁלַיִם יְרוּשָׁלַיִם מִחֲרִבּוֹתֶיךָ אֲבָנֶךָ:

מֵעַל-פִּסְגַּת הַר הַצּוֹפִים שְׁלוֹם לָךְ יְרוּשָׁלַיִם.

אֶלְפֵי גוֹלִים מְקֻצּוֹת כָּל-תֵּבֵל נוֹשָׂאִים אֶלֶיךָ עֵינֵיהֶם.

בְּאֶלְפֵי בְּרָכוֹת הָיִי בְּרוּכָה מִקֹּדֶשׁ מְלֶכֶךְ עִיר מְלוּכָה:

יְרוּשָׁלַיִם יְרוּשָׁלַיִם אֲנִי לֹא אֶזְוֶז מִפָּה.

יְרוּשָׁלַיִם יְרוּשָׁלַיִם תָּבֵא תֵבֵא הַנֶּאֱלָה תָּבֵא:

THE RETURNING WANDERER GREET'S JERUSALEM.

I gaze from Mount Scopus Jerusalemward;

Peace to thee, crown of our nation!

I gaze from Mount Scopus Jerusalemward,

And fall prostrate in mute adoration.

For ages untold I have dreamt of this meeting,

When thy radiant countenance I should be greeting.

O Jerusalem, O Jerusalem, shine on thy son in thy grace!

O Jerusalem, O Jerusalem, thee from thy ruin I'll raise.

I gaze from Mount Scopus Jerusalemward;

Peace to thee, home of our yearning!

From the ends of the earth thy children to thee

Their glances are hopefully turning.

Blessed be thou ever with blessing abounding,

O royal shrine with God's praises resounding!

O Jerusalem, O Jerusalem, from thee I shall nevermore
roam.

O Jerusalem, O Jerusalem, God's redemption will come,
it will come.

CIVIC FESTIVALS

FOR BROTHERHOOD SABBATH

Celebrated between Washington's and Lincoln's Birthdays

AN AMERICAN COVENANT OF BROTHERHOOD

This day, whereon the memories of both Washington and Lincoln are interwoven, is dedicated to the ideal of brotherhood.

Let us pray that all citizens of this Republic, which came into being under the guidance of Washington and was preserved by the genius of Lincoln, may be fraternally united in common allegiance to the principles on which it was established.

We thank Thee, O Lord, for having imbued the Founding Fathers of our nation with that faith in Thee which moved them to proclaim truths of great moral import:

That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

Thou didst guide them in the framing of a constitution designed to promote the general welfare and to secure the blessings of liberty to themselves and their posterity.

They made provision that all men should be free to serve Thee as their own conscience dictates.

They sought to keep far from these shores the old-world prejudices and fanatical hatreds by which men have profaned Thy name.

America was to be a nation that, in the words of Washington, 'gives to bigotry no sanction, to persecution no assistance.'

We thank Thee, O God, for having taught the founders of our Republic laws that safeguard the equal rights of all citizens and impose equal obligations upon all.

Thus is the happiness of every American bound up with the welfare of the nation by a solemn covenant of citizenship.

Yet not always and not in all ways have we been true to the high purposes of the Founding Fathers; but when we went astray, Thou didst summon us back to the path of righteousness.

Thou didst send us leaders of prophetic stamp who recalled us to our duty, and who taught us to behold Thy chastening hand in the sufferings and trials brought on by our sins.

At the very beginning of its career, our nation, even while holding aloft the banner of freedom and equality, belied the ideals it proclaimed by condoning the sin of slavery.

Our national being well-nigh came to an end through that transgression of Thy will; fratricidal war threatened to shatter the Union.

It was Abraham Lincoln who admonished his people, saying: 'If God wills that the war continue, until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as it was said three thousand years ago, so still it shall be said: The judgments of the Lord are true and righteous altogether.'

It was Abraham Lincoln who, with malice toward none, with charity to all, with firmness in the right as God gave him to see the right, strove to restore the Union and to give it a new birth of freedom.

Yea, loving the God of freedom with all his soul, he surrendered his soul in God's service, and died a holy martyr for the glory of God.

Thus did he liberate the Negro race from bondage, and redeem the White race from the sin of oppression.

Thus did he save our Union from destruction, and make possible a new era of equality and fraternity.

O God, help us to keep America true to its faith in democracy, and to fulfil the promise of its nationhood.

Unite the hearts of all Americans, whatever be their race, religion or part in the nation's economy, and help them preserve and enrich the American heritage of liberty and justice, of democracy and brotherhood.

Protect us from all enemies who, knowing not Thy way of justice and freedom, would seek to destroy or enslave us.

And protect us also from our own inclination to seek personal, partisan, racial or sectarian aggrandizement.

Give us love and understanding; may we recognize one another's needs, and help one another in achieving all the worthy purposes we cherish for ourselves and for our people.

Help us to respect and value the heritage of every community in our land, and enable each community to give of its best to the service of all.

May our nation be privileged to prove, both in its own life and in its dealings with other nations, how good and how beautiful it is for brethren to dwell together in unity.

May we ever exercise our national sovereignty in compliance with the supreme authority of Thy law; may we advance the universal brotherhood of man, under Thy divine fatherhood. Amen.

FOR MEMORIAL DAY

THAT AMERICA'S HEROES SHALL NOT
HAVE DIED IN VAIN

Memorial Day is a day of solemn memories and inspiring reflections.

It reminds us of the lives that were sacrificed in the struggle to save the nation.

How can we redeem the waste of human life, the frustration of the hopes of so many of our youth, the desolated homes and the broken hearts resulting from the wars in which our nation engaged?

Not by tears and lamentations, and not by erecting monuments in memory of the dead;

Not by boasting of their heroism as though it were our own, and taking glory to ourselves for their sacrifice;

Not by pomp and processions with flaunting banners and flashing weapons, to martial music and the exciting beat of drums.

Only by keeping faith with our heroes can we perpetuate their deeds; only by fulfilling the purposes for which they exposed themselves to death can we redeem their sacrifice from futility.

Grant, O God, that the example of their devotion to their country, which they held dearer than life, may move us to equal loyalty, to a pure and exalted patriotism;

That it impel us to make our country great, its laws just and wise, its culture deep and true, its economy productive, equitable and free, and its religion profound and pure.

Then will no sacrifice for preserving the nation be too high a price to pay.

If we want indeed to honor the memory of those who gave their lives that the nation might live, let us highly resolve that the dead shall not have died in vain;

That the nation shall, under God, have a new birth of freedom, and that government of the people, for the people and by the people shall not perish from the earth;

That the world shall be made safe for democracy, and that democracy shall save the world;

That our nation take its place among the family of nations which shall fulfill the ancient prophecy:

'They shall beat their swords into ploughshares and their spears into pruning hooks;

Nation shall not lift up sword against nation, neither shall they learn war any more.'

The Congregation rise and remain standing, while the Reader recites the memorial prayer.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בַּמְּרוֹמִים הַמַּצֵּא מְנוּחָה נְכוֹנָה
תַּחַת כְּנָפֵי הַשְּׁכִינָה. בְּמַעֲלוֹת קְדוּשִׁים וּטְהוֹרִים כְּזֹהֶר
הַרְקִיעַ מְזֻהָרִים. לְנִשְׁמוֹת אֵלֶּה שֶׁמָּסְרוּ נַפְשָׁם בְּעַד

אֲמַרְיָקָה וְשִׂיפוֹתֶיהָ הַנְּעִלוֹת: אָנָּה בְּעַל הַרְחָמִים. הַסְתִּירֵם
בְּסִתְרֵךְ כְּנָפֶיךָ לַעֲוֹלָמִים. וְתַצְרֹר בְּצִרּוֹר הַחַיִּים אֶת-
נַשְׁמָתָם. אֵתָּה הוּא נִחְלָתָם. וְנֹאמַר אָמֵן:

O God, full of compassion, who dwellest on high, grant rest beneath Thy sheltering wings, in the ranks of the holy and pure whose splendor is like that of the heavens, to the souls of those who sacrificed their lives for the sake of America and American ideals. O Lord of Mercy, do Thou bring them under the cover of Thy wings for ever, and preserve the bond that unites their souls with life; Thou, art their portion forever. And let us say, Amen.

*Sing "America", or "America the Beautiful," page 561, or
"The Star-Spangled Banner", page 547.*

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountainside,
Let freedom ring.

Our fathers' God, to Thee,
Author of Liberty,
To Thee I sing.
Long may our land be bright
With freedom's holy light!
Protect us by Thy might,
Great God, our King!

FOR INDEPENDENCE DAY

DECLARATION OF INDEPENDENCE

On the fourth of July, in the year 1776, a new nation was born, the United States of America, conceived in liberty and dedicated to the proposition that all men are created equal. The faith and vision of the Founding Fathers are expressed in a solemn Declaration of Independence. That Declaration set forth the principles which moved them to establish the former British colonies as an independent union of states. It is well that on the anniversary of this event we be reminded of the spiritual foundations of our Republic, and that we renew from year to year our allegiance to them. Let us then rise and listen to the words of that epoch-making Declaration:

The Congregation rise.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . .

"We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good People of these Colonies, solemnly publish and declare

that these United Colonies are, and of right ought to be, free and independent States. . . . And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortune and our sacred honor."

The Congregation are seated.

THAT AMERICA FULFIL THE PROMISE
OF ITS FOUNDING

O God, who art Liberator and Redeemer, Lawgiver and Judge, who rulest over all mankind and presidest over the destinies of nations, we invoke Thy continued blessing on our Republic, which Thy grace called into being, and Thy love has sustained to this day.

May America remain loyal to the principles of the Declaration of Independence, and extend their application to ever widening areas of life.

Keep out of our life all manner of oppression, persecution, and unjust discrimination; save us from religious, racial and class conflicts; may our country be a haven of refuge to the victims of injustice and misrule.

Instruct us in the art of living together, of reconciling differences of opinion and averting clashes of interest, of helping one another to achieve a harmonious and abundant life.

Give us the wisdom to elect to leadership capable, conscientious men, men of integrity who will govern our people according to Thy law of righteousness.

Bless Thou the enterprise of the American people, that they may utilize the natural resources of the land for the highest good of all men.

May America be ever hospitable to new revelations of truth in science and philosophy, ever sensitive to the appeal of beauty in nature and art, ever responsive to the call of duty and the spirit of religious consecration and worship;

And may Americans so love their country that they shall withhold no sacrifice required to safeguard its life and to fulfil its promise;

That the Star-Spangled Banner, the symbol of our American democracy, may ever wave o'er the land of the free and the home of the brave.

The Congregation rise and sing the National Anthem.

THE STAR-SPANGLED BANNER

O say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, through the
 perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air
Gave proof through the night that our flag was still there.
O say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

Oh, thus be it ever, when freemen shall stand
Between their loved homes and war's desolation;
Blest with vict'ry and peace, may our heaven-rescued land
Praise the Power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto, 'In God is our trust'.
And the star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.

FOR THE SABBATH BEFORE LABOR DAY

SALVATION THROUGH LABOR

וְהָיָה בַּיּוֹם הַהוּא וְנִתְּנָה בְּךָ בֶּן-אָדָם רוּחַ חַדְשָׁה. וְהִרְגִּשְׁתָּ
רֶגֶשׁ חָדָשׁ רָעַב חָדָשׁ. לֹא-רָעַב לֶלֶחֶם וְלֹא-צָמָא לִכְסֵף
כִּי אִם לַעֲבוּדָה:

וּמִצָּאתָ עֲנָג בְּכָל-עֲבוּדָה אֲשֶׁר תַּעֲבֹד:

וּשְׂמִתָּ לֵב לַעֲבֹד כָּל-עֲבוּדָה וְכָל-מַעֲשֵׂה בְּתוֹךְ הַטָּבַע.
בְּתוֹךְ הָעֲבוּדָה הָעוֹלָמִית בְּתוֹךְ הַחַיִּים הָעוֹלָמִיִּים וְהַמְרָחֵב
הָעוֹלָמִי:

וְהָיָה בַּעֲמֻדְךָ רִגַע לַיִּשָּׁר אֶת-קוּמָתְךָ וְלִשְׂאֵף רוּחַ
וְשִׂאפָתָ לֹא רַק אֲוִיר לְנִשְׁימָה. וְהִרְגִּשְׁתָּ כִּי שׂוֹאֵף אַתָּה
אֶל קֶרֶבְךָ עוֹד דְּבַר-מָה כְּמוֹס אֲשֶׁר לֹא תִדַּע מָה
הוּא. אֲבָל אֲשֶׁר יַפְרָה אֶת-הִרְגָּשְׁתְּךָ וְאֶת-מַחְשַׁבְתְּךָ.
אֲשֶׁר יוֹסִיף חַיִּים וְאוֹר לְרוּחְךָ:

FOR THE SABBATH BEFORE LABOR DAY

SALVATION THROUGH LABOR

In the day that is to come, you will be given, O man, a new spirit, and be stirred by new feelings, by a new hunger, not a hunger for bread nor a thirst for riches, but a hunger and thirst for work.

And you will take pleasure in all the work that you do. You will give heed to do all your work as part of nature, as part of the work of the universe and its expansiveness.

And when you pause for a moment to straighten your back, and to take a deep breath, it is not only air that you will inhale; you will breathe in also a subtle something that will fructify your feeling and thinking, and add life and light to your spirit.

וְהָיָה יְהוָה לָךְ רֹנָעִים אֲשֶׁר כָּמוֹ תִתְמוּגַג כְּלָךְ בְּתוֹךְ הָאֵין-
סוֹף:

אִז תֵּאֱלֹם דּוּמְיָה. לֹא רַק הַדְּבוּר כִּי גַם הַשִּׁירָה תִּהְיֶה
בְּעֵינֶיךָ כְּחִלּוֹל הַקֹּדֶשׁ וְאִף גַּם הַמַּחֲשָׁבָה. וְהַשְׁגָּת אֶת-
סוֹד הַשְׁתִּיקָה וְקִדְשָׁתָה. וְהַרְגֵּשְׁתָּ דָבָר אֲשֶׁר אֵין
לְבִטָּאוֹ רַק בַּעֲבוּדָה. וְעֲבַדְתָּ בְּלֶחַם בָּעוֹז בְּשִׂמְחָה:

וְשִׁמְעָתָ בַּת-קוֹל יוֹצֵאת מִתּוֹךְ עֲבוּדָתָךְ וְאוֹמְרָת. עֲבֹדוּ
בְנֵי-אָדָם כְּלָכֶם עֲבֹדוּ:

וַיִּדְעָתָ אִז וְהַשִּׁיבוֹת אֶל-לִבְּךָ כִּי יֵשׁ בַּעֲבוּדָה אוֹצֵר-
רוּחַ כְּזֶה אֲשֶׁר אֵתָּה רוֹאֶה רַק אֶפֶס קִצְהוּ רַק צֵד
אֶחָד רַק פְּנֵה אֶחָת:

וְאַחֲרֵי הַבַּת-קוֹל הַטֵּבֵעַ עוֹנָה אָמֵן. לֵאמֹר. עֲבֹדוּ בְנֵי-
אָדָם. אֵל תִּקְטֹן עֲבוּדַתְכֶם בְּעֵינֵיכֶם וְהַשְׁלֵמְתֶם אֶת אֲשֶׁר
הִחֲסַרְתִּי לְמַעַן הַשְׁלִימִי אֹנִי אֶת-הַחֲסֵר לָכֶם:

*Other appropriate readings are "That God Hallow Our
Daily Work," pages 248, 249; "Prayer for Sustenance,"
pages 252, 253.*

You will have moments when your whole being seems to dissolve into the Infinite.

At such times you will be too overcome to speak. Not only speech but even song, yea, even thought, will seem sacrilege. Then will you realize the secret of silence and its holiness; you will be driven by that ineffable urge which can be expressed only through work, and you will labor with strength, with vigor and with joy.

And out of your work a divine voice will speak to you saying: 'Work, men: every one of you, work!'

Then you will know and take to heart that in work there is so vast a spiritual treasure that you can glimpse but a minute part of it, but a single corner of it.

And to that divine voice all Nature responds, 'Amen,' as if to say: 'Work, man, let not work appear trivial to you. Then will you, O man, fulfil what is lacking in me, so that I, Nature, may fulfil what is lacking in you.'

Other appropriate readings are "That God Hallow Our Daily Work," pages 248, 249; "Prayer for Sustenance," pages 252, 253.

A SERVICE FOR THANKSGIVING DAY

Although Thanksgiving Day does not occur on the Sabbath, this service is included in order to encourage the observance of that day in the synagogue. Where special Thanksgiving Day services are not feasible, some of these prayers might be read on the preceding Sabbath.

Read from the Bible, Deuteronomy 8:6-18. Read the Thanksgiving Proclamation of the President of the United States.

A CALL TO RENDER THANKS

O give thanks to the Lord, for He is good;	הודו לי כי טוב
Yea, His kindness endures for ever.	כי לעולם חסדו:
Let Israel now say:	יאמר נא ישראל
Yea, His kindness endures for ever.	כי לעולם חסדו:
Let those who revere the Lord now say:	יאמרו נא יראי יי
Yea, His kindness endures for ever.	כי לעולם חסדו:

THAT WE BE EVER GRATEFUL FOR GOD'S GOODNESS

We give thanks unto Thee, who art the Lord our God and God of our fathers, for the privilege of life which is ours, for the wonders of earth and sea and sky about us, for all that

is good and true in us and in our society, and for that promise of a greater goodness and clearer truth which, because of our faith in Thee, we know shall yet be fulfilled.

Do Thou open our eyes and illumine our souls, so that, despite frustration and pain, despite confusion and anguish, we may steadily discern the signs of Thy beneficent Presence; and, discerning them, may we face the present with confidence, and the future with hope.

GOD'S GOODNESS — THE TESTAMENT OF NATURE

Thy goodness, O Lord, is written large and bold in the *Testament of Nature*, in the orderliness, the majesty and the beauty of the physical world. Wherefore, with the psalmist of old, we, on this Day of Thanksgiving, speak Thy praise.

Bless the Lord, O my soul.

O Lord my God, Thou art very great;

Thou art clothed with glory and majesty.

Thou coverest Thyself with light as with a garment,
And stretchest out the heavens like a curtain.

Thou makest the clouds Thy chariot;

Thou ridest on the wings of the wind.

Thou makest winds Thy messengers,

The flaming fire Thy ministers.

Thou didst establish the earth upon its foundations,
That it should not ever be moved.

Thou makest springs flow in the valleys;

They find their way among the hills;

They give drink to every beast of the field;
The wild asses quench their thirst.

Beside them dwell the birds of the air;
From among the branches they sing.

Thou waterest the mountains from Thine upper chambers,
That the earth may be satisfied by the fruit of Thy
handiwork.

Thou makest grass grow for the cattle,
And herbage for the service of man,
To bring forth bread out of the earth,

And wine that cheers the heart of man,
And bread that sustains man's strength.

The trees of the Lord drink their fill,
The cedars of Lebanon, which He has planted.

Thou hast appointed the moon for festival seasons,
The sun which knows its time for setting.

How manifold are Thy works, O Lord!
In wisdom hast Thou made them all.¹

Praise ye the Lord from the heavens!
Praise Him in the heights!

Praise Him, all ye His angels!
Praise Him, all ye His hosts!

Praise Him, sun and moon!
Praise Him, all stars of light!

Let them praise the name of the Lord;
For He commanded, and they were created.

1. From Psalm 104.

Praise the Lord from the earth,
Ye sea-monsters, and all deeps!

Fire and hail, snow and vapor,
Stormy wind, fulfilling His behest!

Mountains and all hills,
Fruitful trees and all cedars!

Beasts and all cattle,
Creeping things and winged birds!

Kings of the earth and all nations,
Princes and all earthly rulers!

Young men and maidens,
Old men and children!

Let them praise the name of the Lord,
For His name alone is exalted;
His majesty is over earth and heaven.²

May the glory of the Lord endure forever;
Let the Lord rejoice in His works.³

Thou art mindful of the earth, and waterest her, enriching
her greatly
With the mighty stream full of water,
Preparing her for the corn which Thou providest.

Watering her furrows,
Thou makest her soft with showers;
Thou blessest her growth.

2. From Psalm 148.

3. Psalm 104:31.

Thou crownest the year with Thy goodness;
And Thy paths ooze fertility.

The pastures of the wilderness overflow;
And the hills wear a girdle of joy.

The meadows are clothed with flocks;
And the valleys are covered with corn;
They shout for joy, yea, they sing.⁴

GOD'S GOODNESS — THE TESTAMENT OF MAN

Thy goodness is inscribed in the *Testament of Man*, in the powers of his body, the skill of his hand, in his capacity to think, to feel, to aspire, in his ability to communicate with his fellows, in his will to labor cooperatively at their side. Aye, it is written large and bold in the nobility of man's spirit.

This is a sign of the goodness of God, that there are men ready to surrender their comfort and their happiness out of love for their fellows, pity for the suffering and devotion to high ideals.

This is a sign of the goodness of God, that, hungering insatiably after truth, they will sacrifice themselves to attain it, and possessing it, defend it with their lives.

This is a sign of the goodness of God, that they will be free, and, being free, will not rest until freedom be the lot of all men.

4. Psalm 65: 10-14.

This is a sign of the goodness of God, that, though they might be at ease in the world as it is, they labor steadfastly to convert it into what it ought be.

Wherefore with the psalmist we speak our grateful praise to Thee.

O Lord, our Lord,
How glorious is Thy name in all the earth,
Whose majesty is sung above the heavens!
When I behold Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast established;

What is man, that Thou shouldst be mindful of him,
Mortal man, that Thou shouldst think of him?

Yet Thou hast made him but little less than divine,
And hast crowned him with glory and honor.

Thou hast given him dominion over the works of Thy
hands;

Thou hast put all things under his feet:

Sheep and oxen, all of them,
Yea, and the beasts of the field,

Birds of the air, and fish of the sea,
Whatsoever passes through the paths of the seas.

O Lord, our Lord,
How glorious is Thy name in all the earth!¹

GOD'S GOODNESS — THE TESTAMENT OF ISRAEL

O God, Thy goodness is manifest in the *Testament of Israel*. From Egypt didst Thou redeem us, O Lord our God, and from the house of bondage didst Thou deliver us. In famine hast Thou fed us, and in plenty sustained us. From the sword hast Thou rescued us, from pestilence hast Thou saved us, and from sore and grievous ills hast Thou delivered us.

With everlasting love Thou hast loved the House of Israel, Thy people; Torah and commandments, laws and judgments hast Thou taught us. Eternal life didst Thou implant in our midst. By Thy Torah we lived, by Thy Torah we live now, and by Thy Torah we shall continue to live and labor for the coming of Thy Kingdom.

Shall we not thank Thee, O God, on this Thanksgiving Day, for having kept Israel alive, for having bestowed on us the gracious gift of Thy Torah, and for having brought us near to Thy service? Even as it is written by the prophet:

But you, Israel, My servant,
Jacob whom I have chosen,
The seed of Abraham My friend,

You whom I have taken hold of from the ends of
the earth,
And called from its uttermost parts,
Saying: You are My servant,
I have chosen you, not rejected you;

Fear not, for I am with you,
Be not dismayed, for I am your God;
I will strengthen you, yea, I will help you;
Yea, I will uphold you with My victorious right hand.¹

I, the Lord, have called you in righteousness,
I have taken you by the hand;
I have kept you and made you a covenanted people,
A light to the nations;

To open eyes that are blind,
To bring captives out of the dungeon,
Those who sit in darkness out of prison.²

GOD'S GOODNESS — THE TESTAMENT OF AMERICA

Thy goodness is revealed in the *Testament of America*. Into this land there have assembled the outcast and the weary of the older nations of the world. Here they dreamed a new dream of a nation founded on the truth, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these rights are life, liberty and the pursuit of happiness.

And because Thou hast been with us and Thy goodness has kept us strong, the freedom which they won is still ours. May we ever be worthy of our American heritage; may we ever treasure our liberties, not for ourselves alone but for all our fellowmen; and may our country become a guiding light to all mankind.

1. Isaiah 41: 8-10.

2. Isaiah 42: 6, 7.

In the words of Abraham Lincoln:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in.

To do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

Why should there not be a patient confidence in the ultimate justice of the people?

Is there any better or equal hope in the world?

In founding the United States, our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

It is for us to be here dedicated to the great task remaining before us. We here highly resolve that the dead shall not have died in vain,

That this nation under God shall have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.

Reader and Congregation

For all these, O Lord our God, we thank Thee: for Thy goodness as maintained in Nature, in the human spirit, in Israel's Torah, and in America's promise. Embolden our hearts so that, surmounting discouragement and despair, we may learn to see clearly Thy bounties, and seeing them, make them manifest to all the world. Amen.

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for patriot dream,
That sees, beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears!

America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage. That experience should be formulated not in terms of dogmas but in terms of wants.

The following wants supply the measure by which we may in our day test our loyalty to Judaism.

1. אָנוּ מִבְּקָשִׁים שֶׁהַיְּהוּדוּת תַּעֲזֹר לָנוּ לְהִתְנַבֵּר עַל-נִסְיוֹן עַל-הֶרְהוּרֵי-סִפֵּק וְעַל-הַמַּסַּת-לֵב:
2. אָנוּ מִבְּקָשִׁים שֶׁהַיְּהוּדוּת תַּעֲזֹר רַגְשׁ אַחֲרֵי לְשִׁמּוּשׁ-יֶשֶׁר בְּמִתְנֻת-חֶמֶר וְרוּחַ אֲשֶׁר חֲנֻנוּ בָּהֶם אֱלֹהִים:
3. אָנוּ מִבְּקָשִׁים שֶׁהַיְּהוּדִי יִהְיֶה נֶאֱמָן בְּכָל-דְּבָרָיו. שֶׁהֵן שְׁלוֹ יֵהָא הֵן וְהָלָאוּ שְׁלוֹ לָאו:
4. אָנוּ מִבְּקָשִׁים לְלַמֵּד אֵיךְ לְהַשְׁתַּמֵּשׁ בַּשְּׁעוֹת-הַפְּנָא לִיתְרוֹן-תּוֹעֵלֶת לְגוֹף וְלָרוּחַ:
5. אָנוּ מִבְּקָשִׁים שֶׁהַבֵּית הַיְּהוּדִי יִקְיָם אֶת-הַנְּמוּסִים הַמְּסֻרָתִיִּים שֶׁל-מוֹסֵר וַיִּרְאֵת-שָׂמִים:
6. אָנוּ מִבְּקָשִׁים שֶׁחֲנוּךְ יִלְדֵי יִשְׂרָאֵל יוֹעִיל לְגִדּוּלָם בְּמוֹסֵר וְרוּחַ. וַיִּאֲפֹשֶׁר לָהֶם לְקַבֵּל בְּשִׂמְחָה אֶת-תּוֹרַשְׁתִּי הַיְּהוּדִיתָם:

CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage. That experience should be formulated not in terms of dogmas but in terms of wants.

The following wants supply the measure by which we may in our day test our loyalty to Judaism.

1. We want Judaism to help us overcome temptation, doubt and discouragement.
2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.
3. We want the Jew so to be trusted that his yea will be taken as yea, and his nay as nay.
4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.
5. We want the Jewish home to live up to its traditional standards of virtue and piety.
6. We want the Jewish upbringing of our children to further their moral and spiritual growth, and to enable them to accept with joy their heritage as Jews.

7. אָנוּ מְבַקְשִׁים שְׁבִית-הַכֹּנֶסֶת יִחְזַק אֶת-לִבֵּנוּ לַעֲבֹד
אֶת-יְיָ בְּאַמֶּת וּבְתֵם-לֵב:

8. אָנוּ מְבַקְשִׁים שְׁלֵקְחֵי דָתֵנוּ יִסְתַּבְּרוּ עַל-יְדֵי חַיּוֹת
נִתְנוֹת לַהֲבֵנָה וְשִׁסְגִּלוּ לְצַרְכֵי חַיֵּינוּ:

9. אָנוּ מְבַקְשִׁים לְהַשְׁתַּתֵּף בְּבִגְדֵי אֶרֶץ יִשְׂרָאֵל כְּאַמְצָעֵי
לְהַתְחַדְּשׁוֹת הָרוּחַ הַיְּהוּדִי:

10. אָנוּ מְבַקְשִׁים שֶׁהַיְּהוּדוֹת תַּשְׁיֵיג הַשְּׁגֵי-רוּחַ וְכַבּוּשֵׁי-
תְּרֻבוֹת רַב־יָגוֹן וְחֻדְשִׁים בְּפִילּוֹסוֹפְיָה בְּסִפְרוֹת וּבְאַמְנוֹת
יָפוֹת:

11. אָנוּ מְבַקְשִׁים שְׁכַל-סוּגֵי אַגָּדוֹת יִכְוֶנוּ לְמַנְמָה רוּחָנִית
וּלְמַאמָץ מוֹסְרִי:

12. אָנוּ מְבַקְשִׁים שְׁאַחַדוֹת יִשְׂרָאֵל בְּכָל-הָעוֹלָם תִּתְּפַתַּח
עַל-יְדֵי עֲזָרָה הַדָּדִית בְּעֵת מְצוּק וְעַל-יְדֵי שְׂתוּף-עֲבוּדָה
בְּטָפוֹת הַיְּהוּדוֹת בְּכָל-זְמַן וְעֵד:

13. אָנוּ מְבַקְשִׁים שֶׁהַיְּהוּדוֹת תִּפְעַל כְּהַשְׁפָּעָה רַבַּת-כֹּחַ
לְגִשָּׁם אֶת-הַצֹּדֵק אֶת-הַחֹפֶשׁ וְאֶת-הַשְּׁלוֹם בְּחַיֵּי גוֹי וְאָדָם:

7. We want the synagogue to enable us to worship God in sincerity and in truth.
8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.
9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.
10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.
11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.
12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.
13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

NAMES OF AUTHORS AND TRANSLATORS*

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
6, 7	Invocation	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
20, 21	Greeting to the Sabbath	R. Solomon b. Moses Halevi Alkabez**	Translation by Eugene Kohn
30, 31	God in Nature (2)	R. Saadia b. Joseph	Translation by Editors
32, 33	God's Love Manifest in His Gift of Torah (2)	R. Saadia b. Joseph	Translation by Editors
61	Prayers before the Mourners' Kaddish		(1) Editors (2) Adapted from the Festival Prayer Book of the United Synagogue of America
62, 63	Prayer for Mourners on the Sabbath following Their Bereavement	From the Prayer Book of the West London Synagogue	From the Prayer Book of the West London Synagogue
64, 65	Adon Olam	Unknown	Translation by Israel Zangwill
66, 67	Yigdal	R. Daniel ben Judah Ha-Dayyan**	Translation by Israel Zangwill

*All prayers and readings which are neither contained in the traditional Prayer Book nor included in this list were composed by the Editors.

**Certain phrases in the text have been changed in conformity with principles stated in the Introduction.

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
74, 75 76, 77 76, 77	Yearning for God (2) (3) (4)	R. Solomon Ibn Gabirol R. Solomon Ibn Gabirol R. Samuel	Translations by Eugene Kohn Solomon Solis-Cohen Eugene Kohn
108, 109 110, 111	God in Nature (1) (2)	Unknown R. Solomon Ibn Gabirol	Translations by Editors Eugene Kohn
164, 165	Prayer for Our Country	From the Festival Prayer Book, of The United Synagogue of America	From the Festival Prayer Book of the United Synagogue of America
176, 177	Prayers after Replacing the Torah Scroll (1) (2) and (3)	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
204, 205	Hymns of Praise to God (3)	Unknown	Translation by Israel Zangwill
236, 237	That the Sabbath May Influence our Week-Day Life	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
236, 237	That We May Spread Happiness	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
238, 239	Prayer for Divine Guidance	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
238, 239	Thanksgiving for the Opportunity to Worship	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
240, 241	Prayer for Divine Help in Self-Improvement	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
244, 245	Prayer for a True Sense of Values	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
246, 247	Prayer in behalf of Loved Ones	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
248, 249	That God Hallow Our Daily Work	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
250, 251	Prayer to Overcome Doubt	Translation by Joseph Marcus	From the Prayer Book of the West London Synagogue
252, 253	Prayer for Sustenance	Translation by Joseph Marcus	Mordecai M. Kaplan
258, 259	Prayer for Health	Translation by Joseph Marcus	Milton Steinberg
268, 269	Sabbath, My Love	R. Judah Ha-Levi	Translation by Solomon Solis-Cohen
270, 271	Yearning for Sabbath Joy	Aaron Makerlin	Translation by Eugene Kohn

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
272, 273	Sabbath Frees from Care	R. Isaac Luria	Translation by Eugene Kohn
274, 275	The Sabbath a Memorial of Creation	R. Israel	Translation by Eugene Kohn
274, 275	The Universal Significance of the Sabbath	Adapted from essays by modern Hebrew writers	Translation by Editors
280, 281	Greetings to Queen Sabbath	Hayyim Nahman Bialik	Translation by I. M. Lask
294, 295	That Men Recognize God's Sovereignty	Unknown	Translation by Eugene Kohn
326, 327	The Infinite Power and Goodness of God (from Keter Malkut)	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
334, 335	The Unutterable Joy of Contemplating God	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
334, 335	Yearning to Know that God Heeds our Prayers	R. Solomon Ibn Gabirol	Translation by Eugene Kohn
336, 337	The Miracle of Man's Awareness of God	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
336, 337	In God Alone is our Security	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
338, 339	That God Enter Our Hears	R. Solomon Ibn Gabirol	Translation by Israel Zangwill

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
338, 339	God beyond Us and within Us	R. Judah Ha-Levi	Translation by Solomon Solis-Cohen
342, 343	Glory to God the Creator	R. Israel Najara	Translation by Eugene Kohn
342, 343	Where We Can Find God	Adapted from passages in David Frishman's translation of Tagore's "Gitanjali"	Translation by Eugene Kohn
350, 351	How God Should be Worshipped	Adapted from passages in the writings of R. Abraham Isaac Kook	Translation by Editors
352, 353	The Transforming Power of God's Grace	Jacob Cohen	Translation by Harry Fein
352, 353	That We Be Reborn	Hillel Zeitlin	Translation by Eugene Kohn
356, 357	Man's Yearning and His Attainment	Jacob Cohen	Translation by Editors
358, 359	Invocation to the Hidden God	Jacob Cohen	Translation by Editors
372, 373	Nature God's Throne of Glory	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
374, 375	Creation	Unknown	Translation by Solomon Solis-Cohen

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
378, 379	God's Beneference in Nature	Unknown	Translation by Eugene Kohn
380, 381	All Nature Prays	Unknown	Translation by Eugene Kohn
380, 381	God's Glory Ineffable	Aryeh Leib Kinderfreind	Translation by Eugene Kohn
382, 383	God the Life of Nature	Translation by Abraham Regelson	Mordecai M. Kaplan
420, 421	That God Help Us Live the good Life	R. Bahya Ibn Pakuda	Translation by Editors
424	The Pious Man		Abraham J. Heschel
426	Life is What We Make It		Mordecai M. Kaplan
429	Righteousness Must be Lived (based on Habakkuk 1, 2)		Mordecai M. Kaplan
454, 455	God Reveals Himself as Redeemer	Translation by Abraham Regelson	Mordecai M. Kaplan
474, 475	Longing for Jerusalem	R. Judah Ha-Levi	Translation by Emma Lazarus
474, 475	The Role of Eretz Yisrael in the Redemption	Adapted from essays by modern Hebrew writers	Translation by Editors
480, 481	The Life-Giving Influence of Eretz Yisrael on the Jew	Adapted from essays by modern Hebrew writers	Translation by Editors

NAMES OF AUTHORS AND TRANSLATORS (*Continued*)

PAGES	TITLE	HEBREW VERSION	ENGLISH VERSION
484, 485	Redemption through Labor	Hayyim Nahman Bialik	Translation by Eugene Kohn
486, 487	Haikvah (The Hope)	Naphtali Hertz Imber	Translation by Eugene Kohn
488, 489	Eretz Yisrael, Land of Hope	Palestine Folk Song	Translation by Eugene Kohn
506, 507	Awareness of God Leads to Repentance	R. Balya Ibn Pakuda	Translation by Editors
516, 517	Hymn of Dedication (Ma'oz Tzur Yeshuati)	Revised version of traditional text	Translation by Eugene Kohn
516, 517	The Maccabaean Spirit Today	Palestine Folk Song	Translation by Judith K. Eisenstein
522, 523	Israel Reassured of Redemption	R. Solomon Ibn Gabirol	Translation by Israel Zangwill
526, 527	Ode to Zion	R. Judah Ha-Levi	Translation by Nina Salaman
536, 537	The Returning Wanderer Greeted Jerusalem	Jewish Folk Song	Translation by Eugene Kohn
548, 549	Salvation Through Labor	Adapted from the writings of Aaron David Gordon	Translation by Editors
552	A Service for Thanksgiving Day		Milton Steinberg
562, 563	Criteria of Jewish Loyalty		Editors

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